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Comments

ON

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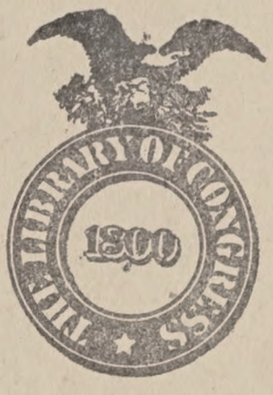
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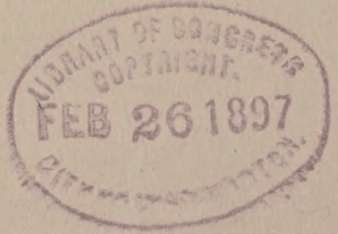
Abbott's Comments

— ON —

The Revelation of Jesus Christ.

January, 1897.



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PREFACE.

Jesus the Christ now uncovers the signs sent by John, and makes this prophecy plain. Here are shown the important events of 1897, and the succeeding years. Turkey and Mohammedanism is destroyed. The "terrible day of the Lord" is almost upon us. A new kingdom of Israel is to be established in Palestine. The present age of Transformation is to be succeeded by the millennium. The Tree of Life, Babylon, the Beast, and many other important matters shown.

Revelation is naturally divided into three parts:

Part 1. Embraces the first three chapters, and relates to the church, to whom the prophecy is sent.

Part 2. Embraces chapters four to eleven inclusive, and shows, in historic order, God's purposes determined upon the earth. The opening of the Seven Seals.

Part 3. Embraces the remainder of the book. Here are presented in graphic word pictures the great truths evolved in this age of Transformation, closing with those brighter scenes that shall take their place.

The Bible text is given herein, in heavy faced type.

JOSHUA H. ABBOTT,
Author of the Philosophy of Existence.

Cleveland, O., November 30th, 1896.

ABBOTT'S COMMENTS

ON

The Revelation of Jesus Christ.

CHAPTER I.

1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand.

1. This crowning book of the Bible has generally been miscalled, "The Revelation of St. John;" and that too, in spite of the express declaration of the text itself. But it is Jesus Christ, and not John, who shews that which is herein revealed unto His (Jesus') servants. John's whole work, as one of Christ's servants, was to record this word of God (v. 2), as it was sent to him in the signs given. Nor did Jesus Christ, in any considerable measure, shew the truths herein set forth to John or to His servants of John's day and generation. But He is now, at this day, shewing them to us, through the medium of the Holy Spirit, and because they are being shown to us, we know that "they must shortly come to pass." To him who reads these words with his understanding, and not merely with his lips; and hears with his mental comprehension what the prophecy proclaims, and keeps those things told, in belief; to him is blessing, "for the time is at hand" (v. 3).

4. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.

2. This prophecy, soon to be fulfilled; this exposition of God's dealings with this world; this revelation of His purposes to us-ward, is from God, "which is, and which was, and which is to come; and from the Seven Spirits which are before His throne; and from Jesus Christ" (v. 4, 5). From the Trinity we have this revelation, but Christ, the Savior, shews it unto us. In this Trinity is embraced all

that is, and was, and is to come, the Almighty (v. 8). In God the Father, enthroned in that invisible realm, which is alike the source and end of all existence, the Alpha and Omega, we have the *will* enthroned at the center, which all worship, and which rules over all, and which the fourth chapter will more fully present to us. In Jesus Christ, the Son of God, we have God dwelling among us in the body; God's image in substance; the form of God. Phil. 2: 6. In the Seven Spirits of God we have the vital energy that gives life and force to all created things, and by their action brings to light God's truth, and makes manifest his works.

THE SEVEN SPIRITS OF GOD.

3. The Seven Spirits of God are mentioned four times in Revelations. Rev. 1: 4; 3: 1; 4: 5; 5: 6. As the seven lamps before God's throne in heaven (Rev. 4: 5), they were symbolized in the seven lamped Golden Candlestick before the altar in the Jewish temple. Ex. 25: 31-40; 37: 17-24; Zech. 4: 2; Rev. 1: 12. They are called seven eyes in Zechariah. Zech. 3: 9, 4: 10. They are symbolized by the Seven Priests and other sevens at the overthrow of Jericho. Jos. 6: 3-4. We have them expressed to us in the seven days of the week, which perpetually commemorate them: in the seven tones of music, do, re, mi, fa, sol, la, si; in the seven colors of the rainbow, red, orange, yellow, green, blue, indigo and violet; in the seven geometrical figures; and in numerous other ways.

4. The work of the Seven Spirits of God is revealed to us, and their several characters expressed by their creative work, as shown in the first and second chapters of Genesis. From a study of this we can name them,—Motion, Division, Aggregation, Limitation, Affinity, Touch and Rest. Each is expressed by a day of creation. Each day of creation brings to light, in the work which its governing spirit does, one of these Spirits of God. They are, also, the seven angels (Rev. 1: 20) of the seven churches in this chapter; the power by which Christ opens the Seven Seals; the motive force of the Seven Trumpets, Seven Thunders, Seven Last Plagues. A knowledge of them is a key to unlock mystery, interpret the Bible, and explain all knowledge possible to the universe; for they are the lamps of God. Nothing can be hid where their light shines. All things may be seen with these eyes. They lead into all truth. Jno. 16: 13.

5. The co-existence of these Seven Spirits, and the order of their sovereignty, results in a certain method of operation which we find is the law for the whole universe; for each star, each race of beings and each individual. This one method of operation is the one great law of God which governs in the material realm, the organic and the spiritual; and "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled." This is the law which Christ came, not to destroy but to fulfill (Matt. 5: 17, 18); to make full and complete. This law, or method of operation, is a procession of the Seven Spirits, in sovereignty over or through the thing or individual considered; each one in turn being king, while all the others are present to serve. In other words, each and every thing

begins its existence under control of Motion; then is dominated by the Spirit of Division; next by the Spirit of Aggregation, by which it grows; then it is Limited, reaching the full measure of its powers, when it reproduces or repeats itself; after which it becomes subject to the Spirit of Affinity, by which it bends everything it can to the accomplishment of its chosen purpose; then under the mastery of Touch it gathers experience and stores knowledge; finally the end is reached in Rest, an established and final condition, or else death. This method, in the physical world, carries matter from the state of gas into that of liquid, and the liquid into the solid. In the organic realm it aggregates the cell into an organic being, obtaining growth; then its life flows into other beings until a sea of animal or vegetable life results, after which the race and individual alike, become fixed and immovable. The whole career of any thing, under the sway of this universal law of God, is a flowing forth, in the beginning from the center towards the periphery, or outward limit of its being; and then, after a period of revolution in its periphery or orbit, about the center, there follows a return from the periphery to the center. The first half of life is an outward expression, under the sway of a centrifugal force; the last half an inward development under a centripetal force; the ages of every existence being seven. All the revelations made in this book of Jesus Christ are strictly after this method. Each thing revealed has its seven ages; and each age is governed by that spirit of God which is the appointed sovereign thereof.

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5. And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

6. Here we have presented the blessed Savior who has washed us clean from sin, in his own blood. Who that reads this seventh verse can doubt the second return of Christ to the earth, or that that return shall be any less a return in visible form than was his first life on earth. Acts 1: 11. He is moreover called here, the "Prince of the kings of the earth," not of heaven, or of the spirit world. And not only hath he "made us kings and priests unto God," but "we shall reign on the earth." Rev. 5: 10. The temporal power of Christ on earth is here assured, and we shall further find it expressed in these Revelations.

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

7. John was in the isle of Patmos, located in the Grecian Archipelago, north of the Mediterranean sea, and off the coast from Ephesus, when these revelations were committed to his keeping. He "was in the Spirit." The external world of sense, all outside of his own body was shut out from John's consciousness. His soul entered into that realm within, where thought is, and where the still small voice of God is heard, where all things have their origin, and to which all things minister. The material world was all shut out from his vision, and his physical eyes saw nothing of these revelations. It was a state of trance, similar to St. Peter's. Acts 10: 10-20. He heard a voice behind him. He heard a sound before he saw anything. Out of the darkness of the inner world came "a *great* voice, as of a trumpet." It was a sound too pronounced to be ascribed to fancy. It pealed forth like a proclamation issued by rightful authority.

11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

8. The revelation given by God to Jesus through His Seven Spirits was sent by the messenger John to the seven typical churches of Asia, on the main land opposite Patmos, over which John was practically the bishop at this time. "Unto Ephesus," the nearest; "and unto Symrna," the next northward; "unto Pergamos" again north of Smyrna; then, turning about, on the fourth, "Thyatira" southeast of Pergamos; and continuing southeast "unto Sardis, and unto Philadelphia, and unto Laodicea," completing the ellipse, or elongated circle, in Laodicea. In the geographical position of these places we have the great law of the procession of the seven spirits graphically expressed. From "do" (Ephesus) to "re" (Smyrna) we have one full tone, from "re" to "mi" (Pergamos) we have another full tone, but from "mi" to "fa" (Thyatira) we turned back on the return of the circle of existence, and so get but a half tone; from "fa" to "sol" (Sardis), again, we have a full tone, likewise from "sol" to "la" (Philadelphia), and, also, from "la" to "si" (Laodicea) we have full tones; when again turning back we have but half a note between "si" (Laodicea) and "do" (Ephesus). The life of the church, the body of christians on earth is fully set forth in these seven early types. In them is written in symbolism, the whole history of the church on earth; each individual church expressing one of the seven periods of church history, and setting forth the truth which it has brought forth,

a product of the sovereignty of one of the Seven Spirits of God. The character of each is colored by the age within which it was developed. Together they sing the whole song of Christianity, and in them is the history of the church finished.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a twoedged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

9. When John had turned himself, taken his eyes from looking out and looked backward into the inner self, he beheld seven golden candlesticks. These represent the sevenfold church, or periods of its duration in this present age on earth (v. 20). The "seven stars" are the Seven Spirits of God which rule the Seven Churches, for these are the possession of Christ (Rev. 5: 6), who stands in the midst of the church, which has been gathered about Him and His name.

10. Christ, "the son of man," is the "first." Before anything else was He was. Jno. 17: 5; Col. 1: 17. He is the beginning of creation (Rev. 3: 14); and in Him creation ends, for He is the "last," v. 5, 11, 17. Upon each follower and true disciple He lays His hand and says, "Fear not," "I am He that liveth, and was dead; and, behold, I am alive for ever more." You see He is surely coming back. And because He lives we shall live also. Jno. 14: 19; 1. Cor. 15: 20-22. About Him is the "flame of fire" that purgeth from all earth, consuming the dross.

His voice is "as the sound of many waters," refreshing and life-giving. And He is clothed in the sun of righteousness. "Out of His mouth went a sharp two-edged sword." This represents the two forces of God, the centrifugal and centripetal. Christ has power to cut both ways.

CHAPTER II.

1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3. And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4. Nevertheless I have somewhat against thee, because thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

1. Ephesus represents the earliest, or Apostolic Church. Reference is made to the apostles in v. 2. The apostles were recognized as the trustees of Christ's work on earth, the repositories of the truths which had fallen from His lips while He trod the earth. They were personal witnesses of His divine claims, and successors of his authority. It was a church of works and labors abundant. The apostles and their co-laborers spread the gospel news throughout the Roman empire, and made Christ known to the civilized world of that time. The Spirit of Motion was in their church, and the world was turned upside down (Acts 17 : 6) by their teachings. They looked to Jerusalem, and later, probably, to Antioch as the capital of their faith. Acts 15 : 2.

This period was not without its blemishes (v. 4). Then, as now, some wished to receive the gifts of heaven and keep, also, the treasures of this world. Acts 4 : 31 to 5 : 11. There were those who left their first love.

The great problem of the christian then, as for so many now, was how to get something to eat, in spite of Christ's assurance of provision, and the fact of those who had all things common having enough. They

had separated themselves from the world and had from it no help in getting food. To the faithful, then, came with force the promise, "To him that overcometh will I give to eat of the tree of life."

8. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

2. Smyrna represents the Church of the Martyrs. It began about 175 A. D. when Polycarp, bishop of Smyrna, fell victim, with others, to a fearful persecution, in the reign of Marcus Aurelius. In Diocletian's reign such violent persecution ensued that the period is known in history as the "Era of Martyrs." The things which this church suffered were many, but Jesus said, "Fear none of those things which thou shalt suffer," "be thou faithful unto death, and I will give thee a crown of life." And certainly many were thus faithful unto death. Great tribulation and worldly poverty characterized this time, but riches of spiritual value were acquired. These persecutions severed the unity of the church, shut each body out from holding intercourse with others, and each section came to recognize their local bishop as the head of the church, while a central authority became lost sight of. The Spirit of Division split up the church into many fragments. To them who must suffer violent physical death, came the consoling promise, "He that overcometh shall not be hurt of the second death." Of what this second death is it will be best to speak of under chapter 20.

12. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

3. Pergamos, a Greek colony, represents the Greek Church, or Church of the Emperors. Pergamos was the nearest of the seven to Constantinople, which became the seat of authority of the Greek Church.

The gorgeous Greek Church began with Constantine A. D. 323. As he marched against his rival Maxentius, it is said he saw a *luminous cross* in the heavens, bearing the inscription in Greek, "Conquer by this." Constantine practically made himself the head of the visible church in the Roman Empire. To-day the Czar of Russia holds this position, in respect to this same Greek Church, which still persists, although the conditions and spirit which called it into life, have passed the rule on to others. Constantine augmented the church tremendously. It grew, and swelled into a mighty body under his patronage. The Spirit of Aggregation dominated this period of the church. It was corrupt in many of its parts. Licentiousness abounded. In the "sword of my mouth" we see the power of Christ in opposition to the sword of Constantine, by which he may be said to have established this church. Constantine seeking, from motives of policy, to strengthen his hold upon idolaters and christians alike, established Sunday, the day which the idolaters held in honor of the sun, as *the* day for Christian worship. By this act the observance of Saturday, the Jewish Sabbath, by the christians, was done away with, and Sunday, as the "Lord's day," was established. Such a mixture of the christian and idol worship resulted in eating "things sacrificed unto idols;" and the mingling of christians and pagans overthrew the pure religion of Christ, just as effectually as the religion of Jehovah was corrupted by the mingling of Israel with the Moabites in the days of Balaam and Balak. Num. 22 : 1 to 25 : 18. This compromise between christianity and Idolatry was the doctrine of Balak which Constantine introduced. Christ knew that Satan and the spirit of evil dwelt in the instigators of the corrupt practices and errors which crept into the church at this time.

In "Antipas" is probably prefigured the faithful Chrysostom, Archbishop of Constantinople, who was put to death in that city, "where Satan dwelt" in the soul of Constantine.

To establish and give countenance to his doctrines, Constantine caused the great council of Nice to be held, A. D. 325. This council formulated the doctrines of the church, and is the foundation upon which future churches built.

18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first:

20. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her space to repent of her fornication, and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24. But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden:

25. But that which ye have already, hold fast till I come.

26. And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations:

27. (And he shall rule them with a rod of iron; as the vessels of a potter they shall be broken to shivers:) even as I received of my Father.

28. And I will give him the morning-star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

4. Thyatira represents the Roman Catholic Church. The church pre-eminent for its works. No missionaries have been so zealous as the Catholic. They have planted the cross in the most distant lands and among the most dangerous people. Wherever the Protestants have sent their missionaries, there they have found the Catholics before them. It is a church of charities; Sisters of Mercy everywhere. And the "Son of God" knoweth "thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." For this Christ commends the Catholics. But Christ, "the Son of God," condemns the worship of Mary, which appears here under the symbol of Jezebel and the idolatry connected therewith. And death is threatened to all who put their faith in this

doctrine. The worship of Mary is accursed (v. 20–24). The Roman Catholic Church claims Peter as its first Pope, and a continued succession from his time. But history shows that the Bishop of Rome did not successfully assume superior authority over the other bishops before A. D. 330, and not until the seventh century did he come to be looked upon as the Prime Bishop, or Pope, and become generally recognized as the head of the Church.

It is the Roman Catholic Church that has had rule over the nations, v. 26–27. The Bishop of Rome was given some voice in the temporal affairs of the Roman empire as early as A. D. 568. Gibbon deemed Gregory II., 715–731, the founder of the Papal monarchy. The first real territory was given to Stephen III., A. D. 754. From this time the temporal power of the Pope continued uninterrupted, except for two years, 1798–1800, until its overthrow, Sept. 20, 1870, when Victor Emmanuel entered Rome. Besides the rule over the Papal States the Pope dictated the rulership of all Christendom for centuries. The kings of Europe for eight centuries were crowned or excommunicated by the Pope, and could not successfully rule without his authority and approval. Even the great Napoleon obtained his crown at the hands of the Pope. The Church reached the limit of its power on earth in this period.

CHAPTER III.

1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

1. Sardis represents the church militant on earth. It sprang out of the age of chivalry, and was due to a religious revival brought about by the expectation of the coming of the end of the world, and the re-

actionary crime. As the year 1000 A. D. approached great expectation of the end of the world and the coming of the millennium was entertained. Men neglected their work, crops were not planted, clothes not made. As a result great famine and dreadful disease spread throughout France and northern Italy. Vice, crime and poverty followed, naturally, in the early part of the eleventh century. Then men began to do penance. Pilgrims sought the Holy Land, and visited the sacred places as never before. And now the Seljuk Turks, who held possession of Jerusalem, began persecution of these pilgrim christians. This gave occasion for the crusades. The crusades were religious wars waged by the christians of Europe against the pagan possessors of Jerusalem and to recover possession of the Holy Land. They were seven in number and occupied the time from A. D. 1095 to 1291. The movement began under the auspices of the Pope at the council of Clermont. Temporary possession of Palestine was secured and the kingdom of Jerusalem lasted nearly 150 years, until the fall of Acre, 1291 A. D., when the Mohammedan was left in possession. This period in the Church was the outcome of the executive spirit of the fifth principle—Affinity. These times and conditions produced the Jesuits, Knights Templar, Hospitallers of St. John, etc.

7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

2. Philadelphia represents the Protestant church. This movement known as the "Reformation" began in Germany, under Martin Luther, 1517. Further rebellion from the Roman Catholic Church in England, under Henry VIII., called the "English Reformation," produced the Church of England, out of which various bodies of dissenters came, widening the distance between the older and the newer religious thought.

One set of dissenters are known as the Puritans. Surely it was God who opened the way for them, and neither Holland nor England could shut it up. The open door of America was set before them, and with their little strength our forefathers planted well the spiritual seed, and kept the word of God. Those who upheld the king (George III.) in his Jew policy of extortion, have been brought to bow down to us, and to know assuredly that Jesus hath loved us. The Puritan Protestants sought to separate church and state, and so have marked Protestantism with a principle opposite to that of the Roman Catholic. Among the several branches of dissenters which came out of the English Church in the seventeenth century was that of the Quakers, or Friends, under the leadership of George Fox. The name "Philadelphia" is pretty thoroughly associated with the Quakers in this country. And they are a good type of the church of the sixth period which Jesus loves, and which is to be kept from that hour of temptation now dawning upon the world. The Methodists under the Wesleys is another offshoot of this Sixth church.

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

3. Laodicea represents the modern church, and the period of its existence is now. Its spirit is that of the center. It is dominated by inward thought. It had its rise in the teachings of such minds as Swedenborg, and the Church of the New Jerusalem is a product of the spirit of the present religious age. The church of this period is dominated by the intellect. The theosophy of the Orient has inoculated all the Protestant denominations, of this day, with more or less of its peculiar metaphysical ideas. This may be observed in the Congregational Church. In the nature of its thought, at least, the church is rapidly returning to Asia, where it was cradled, completing its round of life. In the Esoterics, Christian Scientists, Theosophists, and the several branches of believers in Sanctification, mostly embraced under the general name of Christian Alliance, is found the advanced expression of the seventh age of the Church. The *church of to-day*, as a whole, is intellectual, and under the calm sway of reason, has adapted itself to the worldly conditions that surround it. It is not fanatical, neither is it indifferent to the spiritual needs of the time—"neither hot nor cold." Never before in the history of the church has it lived with the world so comfortably, so at peace, so free from persecution. Indeed they are quite good friends, are the church and the world. Never before has the church been so " rich, and increased with goods." In the United States, alone, $500,000,000 in the possession of the church members, and this wealth said to be increasing at the rate of $40,000,000 per annum. Never before could those outside point with such truth to the questionable and worldly practices of churches and church members—card parties, dancing clubs, church fairs. Yea, the church buildings themselves have been turned into billiard halls, workshops and playrooms—the institutional church—the world's church. " Knowest not that thou are wretched, and miserable, and poor, and blind, *and naked.* I counsel thee to buy of me gold tried in the fire [of persecution], that thou mayest be rich; and the white raiment [of Christ's righteousness], that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with the eye-salve [of the Spirit], that thou mayest see." The time when the church shall be rejected as the vehicle of God's truth is near at hand. He will soon spew it out of His mouth. Only such as seek after, and receive, the teachings of the Revelations of Jesus Christ, look for his second advent, and *live* in accordance with such beliefs are living after the great law of God, and may hope to overcome in this time, and in the time to come sit with Christ upon His throne.

4. Some general observations press upon us in reading these two chapters of Revelation. The closing message to each church is identically the same—" He that hath an ear, let him hear what the Spirit saith unto the churches." The revelation made and instruction

given to each church or period is meant for all churches, and all christians of all times of the Church. It is one creation of the Christ, each church is but a link in one chain. And it is all for us.

5. Again, in every church, in every time, it is only "to him that overcometh" that shall obtain the promises. All exhortation is made to this end. All incentive is made to this accomplishment. None of the blessings of a lasting kind, or those to be enjoyed beyond the present life which we now live, are to be received by any except those who overcome. But all who overcome shall so receive. What is it we are to overcome? In this day Christ stands at the door and knocks and says, "If any man hear my voice, and open the door, I will come in." We are to overcome the false teachings of worldly practice, we are to turn away from the voice of the spirit of the past, and listen to the voice of Christ's spirit, which is now speaking through His revealed word. If we will but hear and are obedient, and fill our lamps with oil, we shall go in to the marriage supper. Matt. 25 : 1–13.

6. It should be further observed that the first three churches are first exhorted to "hear what the Spirit saith," and then to overcome; while the last four are first told to overcome and then hear what the Spirit saith. The reason of this reversal of order is to conform to the law. The centrifugal is master first, then the centripetal, reversing the order of action. In all revelations the typical significance of things is closely observed. Moreover, because of the law, or method, of operation of the Seven Spirits, this relationship of the hearing of the Spirit, and the doing involved in the overcoming, is strictly as required by fact. The overcoming in the earlier times of the Church took place by reason of the voice of the Spirit which first moved the hearts of the hearers. But to him who would now hear the voice of God, and walk in the light of knowledge from on high, must first come victory over the flesh, the world and the devil. The reason why so few now hear the Spirit is that they have not clothed themselves in the righteousness of Christ.

CHAPTER IV.

1. After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

1. The same unmistakable voice, "as it were of a trumpet," and with the same voice of authority as first heard by John, is again heard inviting him to look into heaven; the heaven of "hereafter" to the

time of John. Again he was in a trance. "A throne was set in heaven, and one sat on the throne." The first thing seen, the most conspicuous object, the center of all attractions, was the throne and its occupant. The author and ruler of all, the one whom all adored and served was, and is, and will forever be the center of heaven. "He that sat was to look upon like a jasper and a sardine stone." The jasper is of all colors of the rainbow. The sardine stone I have never seen described, but from Ez. 1 : 27, we learn that this was the color of amber. An emerald, or a green rainbow, encircled the throne. The Almighty could not be described in detail by John. It is not likely that he could see more of Him than an appearance of all the prismatic colors—the Seven Spirits all centered in one Being as the appearance of fire. Ez. 1 : 27–28. God is not to be described, nor indeed seen. Only in Christ can we see His image, and only as He shows Him to us can we ever see the Almighty Father. Heb. 1 : 3 ; Math. 11 : 27 ; Jno. 1 : 18. The rainbow like emerald represents the periphery where form is externalized and made visible ; the region or realm of the fourth or middle one of the Seven Spirits of God. See chap. 1, comment 5. The first three spirits continually send out of God's vital energy from the throne to this rainbow, while the last three continually carry back from this periphery of form the eternal essence to the throne again. In this whole third verse then we see, not a visible individual, but a symbolic vision of God, the almighty Spirit of Love. Only so can God be seen.

4. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

2. These four and twenty elders, having seats about God's throne, occupied positions of great honor. Their pure white raiment shows them of spotless character, and their crowns of gold signify their exalted power. They are next to God. Upon them John's vision rested when, for a moment, he could turn his eyes from the central brilliancy. Yet these four and twenty elders are of the redeemed of earth. Rev. 5 : 8-9. They could sing of Christ, Thou "hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." They are the representatives of the redeemed of earth ; men who have passed through the fire of earth's evils, difficulties and sorrows. Through the love of the Son of God these have been made white, and lifted up from earth to heaven, and exalted to be priests and kings unto God. These, also, have been ordained to reign on the earth. Rev. 5 : 8-10.

5. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

3. Again John's eyes, which have strayed for a moment, are turned towards that wonderous throne in heaven. He beheld proceed-

ing out of it "lightnings and thunderings and voices"—the seven-fold Spirit of God in ceaseless activity, and it rushes forth to the emerald periphery, where it burns before the throne in seven lamps of fire, wherein it has assumed the individual character of the "Seven Spirits of God." In the seven lamps, at the periphery, God has individualized His vital essence, and made it to appear in successive order, producing Space and Time; and each of the Seven here reigns distinct from each of the others. Only so could existence have been. God on the throne is like the undivided white light of the sun; the Seven Spirits of God, before the throne, are like that white light after it has been passed through a prism, it is no longer one, but seven. And each of the seven has its own place, and order, and relationship; whereby difference has been created.

6. And before the throne there was a sea of glass like unto crystal: And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

4. Now before the throne, and in consequence of the Seven, appears "a sea of glass like unto crystal." In another place it is spoken of as a "sea of glass mingled with fire." Rev. 15: 2. It was a bright and glowing pavement. It was more, it had depth to it. It was a "sea." It is the glowing space filled with fire—bright suns, with their paler planets, the crystal grains of the region surrounding the throne. Here were "ten thousand times ten thousand, and thousands of thousands" of angels. Rev. 5: 11. Can you figure out their number? An inconceivable number to human thought. Later John saw stand here, those of our own race who had gotten the victory. Rev. 15: 2. After John saw this sea of glass he beheld four beasts. They were in the midst of the throne, and they were round about the throne, also, where the Seven Spirits of God were, and where the Sea was, and the four and twenty elders. They are the representatives of the created universe. As the elders represent our redeemed race, they represent all the forms of existence. Through them all existence continually praises God. They are "in the midst of the throne," signifying that they are filled with the Spirit of God; "and round about the throne," signifying that here, in existence, where all the forms God has made are placed, their work is accomplished. If we read Ezekiel, chapter one, we will learn more about these "four living creatures," as they are called there. We identify them as the same because of their "likeness" or "faces," being the same. Ez. 1: 10; Rev. 4: 7. Then, also, they are recognized as the same because both John and Ezekiel were seeing "visions of God" (Ez. 1: 1), and both beheld these four appear from the "midst" of the brightness and awfulness of the throne. Ez. 1: 4, 5, 26, 27, 28. These four "went up and down among the living creatures." Ez. 1: 13. These four are the Spirit of

God at work in His universe, and they are four to signify that His universe is fourfold. Four is the number expressive of form. And four great types of living creatures are evolved, by God's power, and produce each its kindred and harmonious surroundings and conditions. The universe passes through four great seasons, just as our earth does each year.

The Spirit of God first flows from the center towards the periphery, directed by will in a centrifugal direction, the season of *creation*, when God is made manifest in His works; this is signified by the Lion. Next, the Spirit at the periphery revolves, or passes through the cycle of life, and is the habitor of many forms, all of whom are passing through many changes; this is the season of *transformation*, near the end of which, on this earth, we are now living; and is expressed by the calf or ox. After this work of the Spirit the will directs it centripetally towards the center, and this return is the season of *regeneration*, and since this new birth belongs to nothing less than man, a man's face illustrates it. Finally God's Spirit is enthroned at the center, from whence it first came, and here rules the season of *spiritualization*, about which we can know so little; this is the flying eagle. These seasons follow each other in continual succession through all parts of the universe. In the material realm they are characterized, in their order, by the conditions of gas, liquid, solid and combustion.

8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

5. "These beasts had six wings." In Ezekiel the four creatures had "four wings" and "four wheels." Four signifies form or outward expression, and presents them as manifest in earth. Ezekiel saw them from the earth's standpoint. They appeared to him "a whirlwind" "out of the north." John's view of them was as they appeared in heaven. Six signifies the six active Spirits of God, the Seventh Spirit of rest being embodied within the being, and, as will power, governing the motion of the six wings. John saw them full of eyes, the Spirit of God within them, had vision and understanding, and knowledge of all things. The Spirit was "full" of intelligence. The eyes signify this intelligence. Ezekiel saw rings about them so high that they were dreadful, and these rings were full of eyes. "And their appearance and their work was as it were a wheel in the middle of a wheel." Ez. 1: 16. These wheels, in which was the life of the creature (Ez. 1: 20-21 margin), represent the active operation of the Spirit of God in the season in which it does its work. All existences whether of races, or individuals, figuratively, if not literally, like the stars, revolve in an orbit and pass through a cycle of time. Their period of duration is measured by the complete circle of their life. Then too, life is not cut off, having a distinct and abrupt end, but, being in a circle, passes on into another round of life. For the circle, or ring, or wheel, has no end. Again in the "middle" of the greater wheel, or circle of existence as a whole, is found the wheel of the living creature. While the whole of the ring

of life is full of knowledge and intelligence, as shown by the eyes. All created things, as represented in these beasts, are continually "saying Holy, Holy, Holy, Lord God Almighty." The universe continually sings praises to its Creator.

9. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever.

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

6. As the whole of creation "give glory and honor and thanks" to God, so shall redeemed man, " and worship Him that liveth forever and ever." The birds praise Him in their glad song, flowers give forth their beauty and fragrance unreservedly, so will the heart of the redeemed burst forth in song and glad acclamation.

CHAPTER V.

1. And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

1. This book, in the right hand of God, contains His purposes for the earth, while under the rule of Satan. It is the history of earth from Adam's fall to the time of the " restoration of all things." The past, present and future are recorded here. It is a roll, and not like our printed books. It has two sides, or two halves to it, a front and a back side. It is written within and without (Ez. 2 : 9–10), which signifies that it is both the history of the important outward, or material, sensually visible events; and also of the inner spiritual meaning and real changes; which, while unseen by man's animal eyes, are the vital and important affairs. It also signifies that part of the history is in this world, the outside or back, and part is in heaven. The history of the events of this world are not complete in themselves. History begins and ends in that unseen realm within. That is the most important and the most voluminous. The book is sealed with seven seals, which signifies mystery. The book is hidden from man's understanding so that no one can read it, with intelligent comprehension, of its meaning, until the seals are broken. There are seven seals, for the work of each of the Seven Spirits of God is sealed, the seven periods of their labor is hid.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

2. The history of God's purposes for the earth and its human race, man, has been hid throughout the ages. No one has been found "worthy," or "able to open the book, neither to look thereon." One might well weep for the unworthiness and weakness of our race. But behold, Christ, the anointed, "the Lion of the tribe of Juda, the Root of David," is worthy and He "hath prevailed to open the book, and to loose the seven seals thereof," so that you and I may likewise read.

6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

3. We have here presented to us Christ, the Son of God, for He is "in the midst of the throne"; the Ruler of the Universe, for He is in the midst" of the four beasts; and the Son of Man, for He is "in the midst of the elders"—the three-fold Messiah. He "stood a Lamb as it had been slain", our sacrificial lamb, the atonement for our sins; but He had "the seven horns," which means all power; and the "seven eyes," which means all knowledge; which are the Seven Spirits of God sent forth into all the earth." All power and force and vitality must serve Him, for He it is that possesses them and is king over them. Jesus Christ hath the Seven Spirits of God. Rev. 3 : 1. Jesus is called both a Lion and a Lamb, strangely unlike in character and habits of life. Yet here is but another presentation of the truth that Jesus is all in all. His manifestation of God is threefold and perfect. First—as the beginning of creation (Rev. 3 : 14), and King over the centrifugal forces which bring God out into His works and manifest Him, He is symbolized in the blood red, which is the first of the three prime colors. This red presents Christ in His own peculiar office of son. The red is symbolical of the centrifugal character of the male, as blue is of the female, but Christ is the son, not the daughter. Again, the season of creation is presented by a lion and Christ is called "the Lion." But Christ, born on earth of the Virgin Mary, was conceived of the Holy Ghost, and became the image of God, and the form of God. In this second office he presents to us God the Father, perfect, in the union and control of both the outward and inward powers. This character of the father is expressed by the amber yellow. In the third place, Christ, as the first fruits of them that sleep, has entered the re-

generate world in which the Holy Spirit is the governing force, and which is symbolized in the blue of the sky. And He has become, in that centripetal realm, the King of kings, and will shortly come as Messiah, the Lion of the tribe of Judah, to rule on earth, clothed in white, the sum of all colors, since he hath made himself master of all realms. Christ has uncovered both the outside of the book—the centrifugal, and the inside of the book—the centripetal, and is their king.

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

4. He "took the book." He hath assumed control of affairs on earth, and will manifest the works of God to man. "And when he had taken the book" he received the worship before offered to its Author, God; for in taking the book he assumes before man the place of God. And the sweetest incense the elders can offer to him "are the prayers of saints."

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

5. "They sing a new song." It was a song of a new achievement, a God slain for the redemption of man. It could never have been sung in heaven before the heroic deed had been accomplished. What a wondrous deed, worthy of sublimest music.

Three sets of singers take part in it, and with different words and with a different realization of the meaning of Christ's deed, and with vastly different enthusiasm and ardor. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," could sing to the honor and glory of God and the Lamb. The countless hosts of angels could say with "loud voice, 'Worthy is the Lamb' that was slain." But it was only the redeemed of men who could sing of the "blood" of Jesus, and whose gratitude swelled their hearts almost too full for utterance, so that it is not said of their song that it was "loud." These soloists of the song had a personal interest, and a part in the grand recital, unknown and unknowable, to the angels and creatures of heaven and earth; for from the deepest stains of degredation and sin Jesus has washed us clean in his blood, and from the lowest depths lifted us up on high, "and hast made us unto our God kings and priests."

6. It is expressly declared that "we shall reign on the earth." Not that we now reign on the earth, but at a time after this song is sung. The time of the millennium seems conclusively to be meant. Rev. 20: 4.

7. This number of angels, multiplied according to the figures, is incomprehensibly large and unknown. If we give the figures the lowest value ascribable to them we have 400 trillions—four and fourteen ciphers—a number beyond human conception. This would mean the population of four hundred thousand worlds like ours. They ascribe unto Christ gifts, according to their own sevenfold and perfect natures, power, riches, wisdom, strength, honor, glory and blessing; while the creatures of the visible world, the realm of form, after their fourfold nature give blessing, honor, glory and power.

CHAPTER VI.

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see.

2. And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3. And when he had opend the second seal, I heard the second beast say, Come and see.

4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

It must be remembered that we have two sides to our book, the outside and inside, and that the dreadful things are written within. Ez. 2 : 10. The first three seals cover the outer world or things on the earth, the last three, the inner world or things in heaven, and the fourth seal connects the two worlds. Hence, the four beasts, who represent the four seasons of the outer or visible realm, each in turn, as the first four seals are opened, says, "Come and see." It is through God's Spirit working in and through them that these manifestations in form—the visible world—have been made.

2. The first three seals removed, or the outside of the book of the History of Transformation on Earth—the time from Adam's fall to the millennium—uncovered, reveals the three prime races of the human family, the White, the Red and the Black. The white race, illustrated by the white horse, is given the "crown," "and he went forth conquering and to conquer." He is the conqueror of the earth. And the white race is to rule the whole earth. The red race, with all its modifications and shades of color embraces Indian, both East Indian and west Indian, Malay, Mongolian, and all races of the different shades of copper, red and brown color. This race has been pre-eminently the takers of "peace from the earth," and always have and will "kill one another." The black race has been the working race, and sometimes the slaves of the world, and has given to earth the cheap labor which has made commodities cheap.

3. The name of him that sat on the pale horse of the fourth seal was "Death." Death connects this outward earth life to the inward unseen world. The fourth seal covered the turn of the roll from the back side to the front side. All the three races meet here, and a fourth of their number, approximately, are under the devastating power of disease, or slain in war, or with hunger, or by the beasts of the earth.

4. In Zechariah, chapter six, verses one to eight inclusive, we see the three races of men presented in a different order, viz.: red, black, white, showing that the seals covered things rather than times; and that the qualities and facts are here deemed more important than the periods of their evolution. Natural history points out still a third order, as the actual time of their supremacy on earth, viz.: first the Black Race, which once dominated the whole earth's surface; second the Red, and third the White. But this would carry us back to the

season of Creation, and gives us the creative order. In order of soul development John's is the correct one, white, red and black. The fact is, that throughout the "transformation" period, the three races have been simultaneously wrought upon and brought forward. We may note here, in Zechariah, that the three races were sent to occupy certain parts of the earth particularly, but that the fourth, "grizzled and bay," which represents death, were given to "walk to and fro through the earth." Death went everywhere. "These are the four winds (marginal) of the heavens, which go forth from standing before the Lord." In which we see the four beasts of God's throne. Ez. 1 : 4-5 ; Rev. 6 : 1.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

5. We now turn the roll of the book, and the rest of the seals, when removed, disclose what is written within, of the purposes of God. These disclosures, while they may react upon life manifested on earth, directly apply to that unseen world to which we all go after death. Earthly terms must be used to convey the truths intended, since none others are understood by us ; but these terms must be spiritually understood. We see them, under the altar in heaven, the souls of the redeemed race. These have all been slain by the fourth power of death, whether by sword or famine, or disease. These are distinguished from others of mankind who have died, as those who had the "word of God," and "for the testimony which they held." "White robes were given unto every one of them," and they rest under the altar of God until all christians, now on the earth, shall be gathered home. This fifth seal removed discloses the present state of all christians who have died. Their souls rest under heaven's altar, which signifies that they are under the blood of Jesus, who was sacrificed for them on this altar; and there they wait until the end of the transformation age on earth arrives, when God shall avenge their wrongs upon the nations of the earth. The dead which die in the Lord rest from their labors. Rev. 14 : 13 ; Heb. 4 : 9-11 ; Luke 16 : 22 ; 1 Thess. 4 : 13-15. They rest until "the end of the days" of this age. Dan. 12 : 13. But the wicked do not enter into rest. Luke 16 : 23, etc. The present and future state of the wicked after death is shown us in chapter 9. The period on earth, which is the reflected vision of this heavenly vision is, the present time, from Christ's sacrifice on earth until the saints are all called out of the earth. This period is now nearly finished.

12. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood:

13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

6. "A great earthquake." These are all symbols and must be spiritually read. This doubtless means to earth a great upheaval of society, and is identical to that mentioned in Rev. 16: 18, where the events of this awful time will be commented on more in detail. The sun moon and stars are troubled, and the heaven departed, all relates to that terrible time when the judgment of this age of earth takes place. For the great day of God's "wrath is come, and who shall be able to stand?" This pouring out of the "wrath of God," upon earth is so much more fully expressed in chapter 16 that we defer comment to that chapter. The sixth seal uncovers events of the immediate future. And these events are of such importance to mankind that several chapters of Revelations are devoted to them under their various aspects. Chapters 15, 16, 17, 18, 19.

CHAPTER VII.

Before the earth is hurt by the terrible times of the sixth seal the servants of God must be removed from the danger, and so saved from the punishment that is to fall upon the earth for man's sins, and for his defiance of God. Two ways of protecting them are to be adopted. Two classes of them are to be formed. One lot is to be "sealed," or marked against the destroying angels, as the Israelites were protected, when Egypt's first-born were slain (Ex. 12: 7, 12, 13); and this lot is to remain on earth and pass through these terrible times, protected by the seal of God. The other, and more numerous lot, are to be taken out of the world to heaven before the judgment falls.

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

This is after the beginning of troubles.

1. The four angels holding the four winds are the Spirits of God dwelling in the four living creatures. Compare what has been said and see Ez. 1: 4; Zech. 6: 5. Their mention in this first verse in connection with the earth, emphasizes the fact of the four seasons of the earth's whole existence, not of the four seasons of the year, which are but reminders of the greater seasons. The four spirits have wrought their work on earth as truly as in the whole of the universe.

2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

5. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

2. The lot of God's servants who are to remain on earth through the terrible times of the judgment of the earth are here disclosed to be a perfect or symbolic number of each tribe of Israel, except Dan. This representative Israel is to be restored to their own, and ancient land, and sealed against the destruction that is to come upon the earth.

Dan is to have a portion in the land of their fathers' on earth. (Ez. 48 : 1), why is he not sealed for heaven? Read in regard to the worship which the tribe of Dan set up in opposition to the worship of God, after the tribes came up from Egypt, and also of the idol in Dan

where Israel worshiped, after its separation from Judah. Judges 18 : 1–31 ; 1 Kings 12 : 25-30.

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

3. The other lot of God's servants now appear in heaven; "a great multitude, which no man could number, of all nations." These "stood before the throne" which, in chapter four, we saw in heaven. And, as in chapter five, here it is repeated, how they cried out, this great company; "with a loud voice" in praise to God and Christ the Lamb, while the angels gave their sevenfold chorus of blessing, glory, wisdom, thanksgiving, honor, power and might.

4. This company of the redeemed out of all nations, are to be brought to heaven, it should be noticed, before the four angels "to whom it was given to hurt the earth and the sea" (v. 2), are permitted to bring the terrible times of the great day of God's wrath upon earth. Rev. 6 : 17. The resurrection day has come for them, and they have been lifted by the first resurrection to be forever with the Lord. "Blessed and holy is he that hath part in the first resurrection." Rev. 20 : 6. These are all clothed in white robes, v. 9, and are the armies of heaven who later follow Messiah, the King of kings, to earth to judge and rule the earth. Rev. 19 : 11-14.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away tears from their eyes.

5. One of the elders asked John to say who these are, and gives John the answer to his question.

One of the plagues of that terrible day to come upon earth was that " men were scorched with great heat." Rev. 16 : 8, 9. But these redeemed ones, " the sun shall not light upon them."

CHAPTER VIII.

1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

1. It should be remembered that the Seventh Spirit of God, who uncovers that hidden by the seventh seal, is the principle of rest, in which the will sits enthroned ; that that throne is at the center within ; that here is the final end and ultimatum of every career. The judgment of God is fixed here. But there was silence in heaven for half an hour. There was a portion of mankind whose history is written in the book of the age of Transformation, upon whom no judgment was to be pronounced. They were not yet to be brought to their final end. They are not to be brought into judgment, " and shall not come into condemnation." Jno. 5 : 24. The redeemed race were to pass on with Christ, into the next age, that of regeneration, the history of which is not recorded in the sealed book which we have under consideration. So a portion of the seventh seal is silence, making impressive and awful the doom of all the rest.

2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

2. The Seven Angels which stood before God, were the seven lamps which stood before His throne (Rev. 4 : 5), and are the Seven Spirits of God, or are angel beings which are animated, with these spirits. They are given trumpets. Through them God's proclamation, as to the end for the inhabitants of the earth, is to be pronounced.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

3. Another angel offers up the sweet odor of the prayers of the saints before the throne, and the smoke ascended up before God. This

is the earnest, or tribute; of what is to be preserved to the coming age on earth.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

4. But this fire of the altar, so pleasing to God, is the reason for punishment of that in the earth which is so unpleasing, and out of which this sweetness has been distilled. It is so contrary, in its nature, to that which is left behind in earth, that when the fire of the altar is cast into the earth it stirs up commotion, and "voices, and thunderings, and lightnings; and an earthquake," is heard. The pure love of the altar of God is a fire to create opposition and hatred in earth, and to consume and destroy the evil.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood:

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

5. We have been told what provision is made for the saints or the righteous—chapter 6. We are now, herein, told what befalls the wicked, who, at the close of the age of Transformation, are to be brought to judgment. This chapter 8, from the sixth verse, gives the woes that are to fall upon them in this life, for these are the trumpets of the centrifugal spirits, the outwardly expressed. The first of these woes falls upon the "earth," the second upon the "sea," and the third upon the "rivers and upon the fountains of waters." These are all pronounced under the seventh seal, hence should have spiritual interpretation: "Hail," storms that destroy crops, see also Ez. 38: 22; and the battle of Armageddon, chapter 16; "fire mingled with blood"; destruction by revengeful means, mingled with bloodshed. The wicked live in the midst of violence on the earth. It is cast amongst them from off the altar, by reason of their conduct making a demand for it. Drought and destruction of vegetation, the means of sustaining life follow. V. 7.

For like reason volcanic action—"mountain burning with fire was cast into the sea"—violence between men, and disaster, shall cause destruction of life, and of ships on the sea, and much shedding of blood. Vs. 8, 9. "Star," "called Wormwood." Star and angel are used sometimes as synonyms. Rev. 9 : 1 and 20 : 1. Doubtless it is here meant that a spirit from heaven shall come to natural man make his life bitter and unsatisfactory at the very sources of his being, and where he most hopes and expects sweetness and comfort. His home life is made unhappy and his soul embittered by domestic infelicity. His chosen friends prove false. Disappointments and failures, and fraud, for a third of the race of natural man, have made bitter the waters of life, and many seek relief in suicide. V. 10, 11; Jer. 9 : 15.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

6. We see reference here to those creations wrought by the fourth Spirit of God—Limitation—on the fourth day of creation. Gen. 1 : 14-19. And have here represented in the human race, in reverse order, what was there wrought in the material world. In the human race the "sun" represents character. Christ was the "Sun of righteousness." Mal. 4 : 2; 2 Pet. 2 : 28. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars." Dan. 12 : 3; Matt. 13 : 43. The moon represents man's earthly occupation, and the stars his spiritual activities. In this 12th verse we have told us that a third of our race shall be smitten in character, their earthly occupation shall be questionable and bad, and their spiritual life darkened. Debased in character, wicked in practice, and without spiritual light, both the outward, or revealed; and the inward, or hidden of their life is shortened, and useless.

13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

7. We have now seen what is the condition of the wicked on earth; what the outwardly expressed spirits of God bring upon man in this life; but "Woe, woe, woe, to the inhabiters of the earth by reason of the voices * * * which are yet to sound." In the fourth is reached the limit of their time on earth; just as the fourth seal brought death (chapter 6 : 8), limitation of life brings death of the body, and these woes to come are suffered in the unseen world, the life beyond the grave.

CHAPTER IX.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

1. This star is a spiritual force or angel. Rev. 20: 1. "Key" signifies possession, or keepership. "Bottomless pit," the grave. It never fills up. Bottomless, limitless, without form. All forms cast into the grave decay, crumble into dust, and lose all form. The decayed body has crumbled into dust before it can become a fertilizer for a new life, through which it ascends in new forms again. The bottomless pit is the prison-house of life. Its province is to suppress and confine.

2. But this pit is not topless as well as bottomless. In its higher or upper part the pit is subject to limitation, and contains all forms which have died, by reason of being separated from the bodies that held them in existence and the life of active manifestation. Their bodies have dropped bottomward and lost form and being, but the higher or inner forms, such as the souls of men, persist in the mouth of the pit. Here is found the first hell, or purgatory, where the centrifugal souls of evil men feverishly rave in their graves, goaded by a conscience that will not let them rest. The soul of the unregenerate, at death, follows after its body, as loath to leave it, and enters this purgatory, where it is tormented by pangs of conscience.

2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

3. This fifth angel, or spirit of affinity, is the concentrator of power and originator of being, as we learn from his creative work of the fifth day of creation. When he opens the bottomless pit he calls up to the conscience of the souls which linger about the mouth of the pit, in purgatory, the forms or shapes of all the events of their wicked lives. The "smoke" is the rising of the dark acts that have been committed in the body, which is now undergoing dissolution below, within the pit; and the "locusts" are the spirits of those acts coming out of the smoke and striking the soul with pangs of remorse and regret. Of course these did not hurt any green thing on earth, "only those men which did not have the seal of God in their foreheads."

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

4. The locusts did not kill the men, but tormented them "five months," *i. e.*, five moons, or through the five senses. For, as we have said, the moon relates to the employment of our powers in this earthly life, and it is in response to the demands of the five animal senses that we employ our physical powers. The five senses are the instruments of our carnal knowledge. Through each of the five senses these spirits of evil deeds torment man in purgatory. He sees, he hears, he tastes, he smells, he touches all the filth and sin of his life while on earth. Macbeth, in purgatory, not only sees the blood of King Duncan, its decaying odor fills his nostrils with its stench, the very taste of putrid, nauseating flesh is in his mouth, the touch of the cold clamy body is against his hand sending cold chills down his back, and the sound of his death gurgle is constantly in his ears. Horrors, intensified beyond human conception, fill his disembodied form. Men desire to die in this state. But this is in purgatory, death has fled from such. Their bodies have already perished, and however much their souls seek death they cannot find it here. They must live through those horrors, there is no escape, for this is merely the beginning of perdition.

7. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women; and their teeth were as the teeth of lions.

9. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12. One woe is past; and behold, there come two woes more hereafter.

5. Of course it is the tail or afterpart that stings. It is after the deed is done that remorse strikes us. These tails represent this remorse, that comes behind. The heads and faces and hair are the memories of men and women with whom the dark deeds were committed, or who were wronged by them. "The shapes of the locusts were like

unto horses prepared unto battle," "and the sound of their wings," etc., represents the hideousness of war and the strength and awfulness of crime. The spirit which rules in this place as king is "the destroyer" Apollyon, or in Hebrew, Abaddon. He rules the realm of dissolution and agony, and sets these spirits free from the body, and sends them up to torment the soul. The soul is not yet destroyed, merely tormented and self-convicted. Man must stand face to face with his sins, that every soul may know that he hath brought them upon himself—oh, the everlasting regret—and that the destruction which is coming to his soul, inevitably and by the nature of things, is brought in righteousness and in truth, and by that *Infinite Love* which would relieve him of his suffering, in an everlasting death. But, as yet, only one woe is past, "and, behold, there come two woes more hereafter."

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

6. The sixth angel is the spirit intellectual. The mind is his territory, and the innermost purpose and desire of the heart is his throne. The day lies within the month, the hour within the day. Here is presented the thought of the spirit which dwells within the soul, and is its governing purpose or will; while the soul dwells within the sense. The new torment arose from within, from the cave of the soul. The stings of purgatory had been through the five senses (months); but the stings, and slaying of this second hell, or sheol, lies deeper than sense, within the soul (day), within the spirit (hour) or purpose of life; and extends through all of them, with destructive power, and reaching beyond or outside of sense, destroys the round of life (year), or revolution of existence.

"Euphrates" is the river of dead souls. On its banks sits Babylon, which is the human society from which these souls have been drained. The four spirits which are bound in this river of wicked souls, are murder, idolatry, lust and avarice. See v. 21. When these spirits which have animated this river of souls, in the lifetime of these forms, are loosed, they awake from their sleep and ride forth on the deeds which rise from the bottomless pit from the dead bodies.

16. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

7. "Two hundred thousand thousand," that is, innumerable are these spirits of wickedness, riding these awful deeds done in the flesh. The narrative is of events occurring in the spirit or unseen world; although, it may well be that souls, tormented in purgatory and sheol, do return in presence, as well as in thought, to the locality of their crimes. On this assumption some truth may be ascribed to haunted houses, etc. This great army were very terrible with heads of lions—representing armies—great national murder. "Out of their mouths issued fire, and smoke, and brimstone." The love and desire for evil bursting forth to join the deed done, was like fire for intensity, like smoke for blackness, and like brimstone for evilness.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

8. These only had to do with a third part of men, v. 15. The souls of such as had lost, or well nigh lost, the power to distinguish between good and evil, that is the will power, were destroyed, when the evil spirits went out of them to ride upon their deeds which they loved; because those soul forms were so wholly evil that when the evil went out, the structure fell to pieces for lack of spiritual substance to sustain it; and the soul form, or inner being of man perished. These men died—a third of the race were killed by the outgoing of evil. Their souls burst asunder, the remaining fragments falling towards the formless bottom of the bottomless pit.

19. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

9. The third were killed by what issued out of the mouth, by which is shown that choice, the spoken will, or purpose of life, is that which slew them. They chose destructive things. By their very nature their desires slew them when they issued forth from their being to follow or ride upon, their wicked deeds. Just as in purgatory, so here, the tail, or memory, stung them sorely, hurting them, but did not slay. And this remorse and regret continued to hurt the men in sheol so long as they did not repent. But if any *did* repent, what then? Of necessity that soul entered into *rest*. Its career in perdition ceased.

10. The disembodied souls of the unregenerate are, probably, upon earth, although we cannot see them. Purgatory is a condition rather than a place. And some whose souls are still in the body have entered purgatory, and feel the first scourgings of their sins. But,

figuratively, that is, as representing a truth, purgatory lies at the mouth of the bottomless pit. The second hell or sheol, lies beneath it, within the cave, or grave, and next above the formless bottom. All the dead bodies of men ; and the souls which are killed in sheol, descend into the formless bottom, which is the third woe, the second death of complete annihilation—an everlasting and complete death. Rev. 11 : 15, 18.

CHAPTER X.

1. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

1. The rainbow with which the angel was crowned shows him endowed with the authority of the Seven Spirits of God. His face, "as it were the sun," shows his exalted character, power and authority, as an originator of events. "His feet as pillars of fire," shows that he is supported and his work upheld by the centrifugal and centripetal power of God. He was a "mighty" angel. Possibly this is "Michael," who is the angel prince of the nation of Israel, as his sayings are ordered sealed up. Dan. 12 : 1-4.

2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

2. After the sixth seal was opened "it was to hurt the earth and the sea." Rev. 7 : 2. Here the sixth trumpet has been sounded upon the unregenerate race, and the angel stands upon the sea and earth. On the first occasion the twelve tribes of Israel were sealed ; on this occasion the utterances of the angel are to be sealed. The acts here presented occupy to the trumpets the same relationship that the scenes of chapter 7 do to the seals. And since that scene showed us the reception of the redeemed into heaven, we may infer this hidden scene was the presentation of the reception of sinners into the abode of evil, the scenes of which are to be sealed up and blotted out from disfiguring earth or heaven. The little book in his hand is the book of Satan's purposes, in opposition to the book of God's purpose, hid under the seven seals. This is the history of sin, during the age of Transformation.

3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

3. The angel "cried." It was a cry. No song of gladness, but grief was here. "A loud voice;" a great wail. But it was more, "as when a lion roareth," filled with anger and defiance for that for which the cry was uttered. Sin, a sad thing, but a thing to be punished and destroyed. "Seven thunders." Peals of wrath and condemnation. Utterances against sin and all who are identified with it. As before stated these seven utterances of judgment are sealed.

5. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

4. "There should he *time* no longer." Time is a succession of events, one thing following after enough. Motion is necessary to time. Things must move, and change take place, for time to be in existence. But the Seventh Spirit of God is rest. When he shall sound, then rest not motion shall rule, and time of necessity passes away. At the center things do not pass by, as they do at any given point of the circumference, but remain ever before it. All things remain constantly before God. Times and seasons bring no changes into the heaven of heavens. In the succession of events, bringing one thing to view after another, is the mystery of God, which shall be all done away with when the seventh trumpet sounds. When we shall have arrived at the center, and can see all things before us, then we shall understand all things plainly, and there will be no mystery to it, for us, any longer. Then again, this phrase of "time no longer," refers to the reckoning in the time of prophecy of the events of Israelitish history. This period will close up the time of prophecy. See notes on chapter 11.

8. And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

5. The little book was sweet as honey in the mouth. Ez. 3: 1-3. So it always is in the history of sin. Eve found the forbidden fruit a thing to be desired. Gen. 3: 6. But when she had eaten it it brought to her life much bitterness. All sin at first is sweet and we love the taste of it, but its after consequences are, also, always unpleasant. Digesting it is bitter. When sin has come into possession of our life it works us mischief and harm. The words of God's book of purposes are always sweet to him who obeys them (Ps. 119: 103), but they work bitterness when disobeyed, as Israel found out. Ez. 3:4 to 4: 17.

6. This angel stands "upon the sea and upon the land." The phrase is repeated and is significant. This is the angel of the division time, the terrible time joining the seasons of Transformation and Regeneration. The four seasons Creation, Transformation, Regeneration and Spiritualization, are in their characteristics symbolized, respectively, in the air, water, earth and fire. This angel stands with one foot upon the water or sea, and the other upon the earth or land. He, and his mission, has to do half and first with Transformation, and half and last, with Regeneration. The time of Transformation is aptly personified in the unstable and ever changing sea, while the firm solid earth tells of the stability and certainty of the season of Regeneration.

CHAPTER XI.

1. In this chapter is set before us briefly the period of Transformation, with mention of the seven years of terrible times dividing between the sea and land--the period of Transformation and Regeneration —upon both of which the feet of the angel of the last chapter rested. After which, with the peal of the seventh trumpet, the period of Regeneration is ushered in.

1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

2. John is directed to measure the temple, "the altar, and them that worship therein." But he is enjoined to omit the court of the Gentiles. And in all the unfulfilled prophecy respecting Israel, the period from the final abandonment of Palestine by the Jews in the seventh century (reckon from A. D. 637) for 1260 years (v. 3), must be considered as a cipher. This period is the "Times of the Gentiles," during which God has ceased to deal with Israel as His people. Luke 21: 24. This interregnum of forty-two months or 1260 days, which is prophetic measure for 1260 years (see Num. 14: 34; Ez. 4: 5-6), comes to an end in 1897, A. D., as will be more fully commented upon in chapter 12.

3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

3. The "two witnesses" are the forces of God—centrifugal and centripetal—the spirit operating externally and internally. They reside in the persons of saints, male and female. The male presenting the centrifugal, and the female the centripetal. The Spirit of God is the one active power in all the world, and is twofold, outward and inward. These two forces testify of God, not only during this 1260 years of Gentile supremacy, but through all time. The peculiarity of their testimony during Gentile rule is that they are "clothed in sackcloth" for that period. Do they mourn for the Israelite through whom they can more clearly express themselves than it is possible for them to do through the Gentile? "In sackcloth;" partly hid, only dimly recognized; their testimony cannot be as clear as through Israel.

4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

4. "These are the two olive trees. Zech. 4: 1-5, 11-14. They supplied the seven-lamped candlestick, which we have seen represented the Seven Spirits of God, with the oil, the Holy Spirit, or life of God, emptying "the golden oil out of themselves." They stand on each side of the Seven Spirits to feed them with living force. "These are the two anointed ones, that stand by the Lord of the whole earth." These two powers of God were symbolized by the two pillars Solomon set up at the entrance to his temple, Jachin, "He shall establish," and Boaz, "In it is strength." 1 Kings 7: 15-22, 41-42. These are the pillars of the earth, and God "hath set the world upon them." 1 Sam. 2: 8.

These are the two cherubim upon the ark facing the mercy seat, where God dwelt in the temple. Ex. 25: 18-20. They are the two tables of stone upon which the law was written by the finger of God. They are the makers of the law, or through the Seven Spirits, they produce that method of operation which dominates all things. Deut. 5: 22; Ex. 32: 15-16; 31: 18; 34: 1, 4-29; Ex 21: 1 to 28: 43; 29: 1 to 31: 13. These are the two mountains of brass, from between which the "four living creatures" came forth into existence, and from whom all forms on earth have been born. Zech. 6: 1-8.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

5. As the two witnesses in sackcloth, during the gospel age of the Gentiles, the 1260 years in which Israel is absent from Jerusalem, we have the men and the women of the christian church; or the truth of God taught through and by them. The power of miracle-working was given the apostles and their followers, and practiced by Peter and John and others. And especial protection was given them. Paul shook off the deadly viper and felt no harm. Acts 28: 3-6. And if any drink any deadly thing it should not harm them. Mark 16: 18. If any would not receive them they were commanded to shake off the dust from their feet and it should be more tolerable for Sodam, etc., in the day of judgment. Matt. 10: 14-15. But it was out of their mouths, by the word of Jesus which they spoke, that their enemies were destroyed, by the conquering truth. They heaped coals of fire upon their enemies heads, by returning good for evil. Prov. 25: 21-22; Rom. 12: 20. Their sword is the word of God.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

6. The beast is the fleshly nature of man—see chapter 13. The end of the Churchs' testimony, ladened with God's truth, is, I think about 1897, A. D., when Laodicea shall be spewed out. Then the animal nature in man shall prove too strong for christian truth; and the truth, and the whisperings of conscience, shall be killed; they shall lie quietly in the mind—the street where every one beholds their dead forms. This city of worldly and wicked society—the society of the man of flesh—is called Sodom, and Egypt and also Babylon—see chapter 17. *By society*, where the dead forms of religious truths were upheld and worshipped, Christ was also crucified. Not by the offscouring of earth, but by the hands of those who were leaders in the Jewish world, Christ was slain.

9. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

7. The dead bodies—the empty forms of conscience and spiritual teachings—shall lie in the street 3½ years (prophetic "days"), and the nation and people shall not suffer these bodies to be buried, these forms to be abolished, for they wish to delude themselves into the belief that they have the real thing, and that that which they have lost out of them is but superstition. They love to think that it is a matter

of education, and rejoice that the "superstition," as they call it, that used to trouble them, is dead. Once twinges of conscience; and the light of gospel truth troubled, and tormented them; but now those voices are stilled; they are tormented no more. Because of the stilling of those voices they now rejoice and send each other gifts, and make merry. During this three and a half years the Christ teachings are not heard.

11. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

8. But at the end of the three and one-half years comes the resurrection of the church and the peoples of earth that see the reanimated and living forms of God's truth ascending up to heaven, have their illusion dispelled. The dead forms vanish, clothed with life in the Church, caught up to heaven in a cloud. 1 Thess. 4: 13-17.

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; and behold, the third woe cometh quickly.

9. In a short time after the Church leaves the earth, and even the form of God's truth is taken away, there comes that great upheaval of society, by which the city Babylon is destroyed, to which we have already referred (comments, chapter 6: 12–17), and which is further noted in chapter 16.

Thus the second woe passes in hell, and on earth.

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15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

10. The seventh angel sounds his trumpet and the age of Transformation is at an end. Sin is done away with. The kingdoms of this present world are no more, but all have "become the kingdoms of our Lord and His Christ; and He shall reign forever and ever." Dan. 7: 27.

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

11. This crowning and closing act of the age of Transformation evokes praise in heaven. The four and twenty elders glorify God. No more shall the power on earth be divided and the will of selfishness rule. Satan's sway is at an end. God is the only ruler.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

12. Here is briefly pictured the third woe—that bottomless portion of the pit beneath sheol—were things that defile and blemish earth or heaven, are "destroyed." Here all that drops downward from sheol is annihilated in the lake of fire—the second death. Rev. 20: 14; 21: 8.

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

13. The temple of God is reopened—the Israelite is again the chief work of God on earth. Again appears the ark of the testament; and there appear, once more, all the forces of God marshalled for Israel. This verse properly belongs to the next chapter.

With this chapter ends the historical order of events during the present world or age of Transformation.

CHAPTER XII.

THE WOMAN ISRAEL.

We now have presented to us in the rest of Revelation a few graphic pictures of the most important truths and their manifesting facts, which belong to the present time and near future. The first of these pictures is of the woman Israel.

1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

1. The woman Israel has twelve stars to her crown, representing the twelve tribes. She is clothed with the sun, for from Israel has come forth the religious light of the world. Beside her all other sources of religion have been distant and dim stars. From Israel came Christ, the Sun of righteousness. That which has made the noblest and most resplendent character has originated on earth in

Israel. The Israelite of old subordinated his worldly occupations to his religious convictions. With Israel the belief and worship of God has been placed above the affairs of this life. This is expressed by the moon being under the feet of the woman.

2. And she being with child cried, travailing in birth, and pained to be delivered.

2. Israel of the past is now, and ever will be, chiefly notable for having given birth to the Lord Jesus Christ. This is what reference is made to by the second verse.

3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

3. This great red dragon represents Satan, or the Devil, v. 9. His having seven heads shows that his life and works are governed by the Seven Spirits of God, as truly as those of every other creature, and the heads are crowned. Dominion has been given to him, and he has exercised rule on earth, and also in heaven, v. 7. It should be remembered that the operation of the Seven Spirits in the works of Satan have been evil, because of the evil will of Satan by which the work or act is prompted. The knife that cuts into the human body, under the hand of the surgeon, is by reason of the same principle or spirit, as the knife that slays a man in the hand of the murderer. The first act may be from good motives, while the last is from evil motives. The evil lies not in the act, but in the motive which prompts it. The Seven Spirits, in the rule of Satan, presents to us the misuse of God's powers, and the moral wrong lies in the will which they serve, which is the evil will of the Devil.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

4. The third part of the stars of heaven, cast to earth, signifies that a third of the host or beings of heaven were drawn out after Satan. As outgoing from heaven's central source brings everything to the realm of matter or earth, to the periphery where form is; so this spiritual essence became earthly. These spiritual ones have been chained, or bound in the dark condition of earth (Jude 6; 2 Pet. 2: 4), reserved unto the everlasting fire prepared for them. Matt. 25: 41. The material things and elements may be composed of this substance, ejected from heaven. This Devil in the heart of Herod (Matt. 2: 1-8, 12-16) sought to devour the child Jesus "as soon as it was born."

5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

5. But Jesus was caught up from Mount Olives "unto God and to His throne" (Rev. 3: 21), and removed from the reach of Satan's power.

This son of Israel is spoken of, not as one ruling, but as one "who was to rule all nations." The time of this promised rule is the Millennium. His rule of which will be exceeding firm, "with a rod of iron." Rev. 2 : 27. There will be no uncertainty or laxness about that government.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

6. And the woman Israel "fled" forth from Palestine, the glorious land, leaving it completely and finally in the seventh century. She fled into the "wilderness," that is, a place beyond the recognized area of the civilized world, all of which was looked upon as being embraced in the Roman empire. Here "they should feed her" twelve hundred and sixty years, the time of the Gentiles, when they should be the possessors of the holy city—Jerusalem. Rev. 11 : 2, 3.

7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was their place found any more in heaven.

7. This scene presents the triumph of the centripetal over the centrifugal in heaven. The result was the expulsion of the centrifugal from heaven into the outer realm of existence—the material universe. Spirit centrifugally directed is matter. Out of this "waters" of living matter (Gen. 1 : 2) Jesus, the Word of God, has molded the sun, moon and stars with all their parasites of animals and plants.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

8. Here is more fully expressed the expulsion of the accusing power of the Devil from before God. Satan, the spirit of evil, has deceived the inhabitants of the world ever since Adam and Eve; and in heaven has continually accused them before God, moving Him to work against them. Job 1 : 6 to 2 : 7. The centrifugal power has been sovereign of the operation of the Seven Spirits, and is so crowned for the first half of the whole period of existence. See The Law, given in comment 5, chapter 1.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

9. But Satan and his centrifugal power, which is selfishness, has been overcome by "the blood of the Lamb," which is self-sacrifice; and by those teachings of Christ and doctrines of love, which have brought the centripetal Holy Spirit into rule over the hearts and lives of men.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time.

10. This refers especially to those terrible times with which the present age closes, and which occurs after the resurrection of the church, to which we have already referred. Chapter 6 : 12-17. By the ascension of the church to heaven the centripetal force is congregated there, and Satan loses all power there. But on earth, the church withdrawn, leaves full opportunity for evil. The withdrawal of the centripetal army leaves a vacuum into which the centrifugal forces of Satan may rush with overwhelming power. "Short time"—the time of the earthquake—a few years. Rev. 11 : 13; 16 : 1-21.

13. And when the dragon saw that he was cast unto the earth,he persecuted the woman which brought forth the man child.

11. This casting to the earth refers to Satan's expulsion from standing before God, v. 7, 8, and occurred when Christ was on earth. Matt. 10 : 18; Jno. 12 : 31. It was Christ, while on earth, who conquered Satan and established in heaven the centripetal as sovereign in place of the centrifugal. This now became heaven's idea for manifestation on earth. Since the time of Christ love has gradually extended its sway, and is the true sovereign of earth to-day. Love is the centripetal power. Satan, limited to earth, began the persecution of the woman Israel. Note the persecution of the Jews from the seventh century unto this day.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

12. "Two wings of a great eagle." In this I see the United States of America, the final and prepared resting-place for the woman Israel during her absence from her own land. These wings were plucked from the "British Lion" (Dan. 7 : 4), which was her earlier resting-place in the wilderness. The woman Israel, I believe, has been gathered, with representatives of all her tribes, in America, and there awaits the time for the return to the "glorious land." Dan 11 : 41. Many Jews have been gathered here, where they have found for the first time, real peace and comfort. These are the descendants of the kingdom of Judah. The kingdom of Israel, which embraced the other ten tribes, went into Assyria, into captivity, more than a hundred years before the Babylonian captivity of Judah, and have never been heard

of since. The ten tribes are the lost sheep of Christ. Matt. 10: 6; John 10: 16. There is good reason for believing that the descendants of these ten tribes are to be found among the Anglo-Saxon races, and that representatives of the tribes constituted the pilgrims and puritans who settled in New England, and have since dominated the American Republic.

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

13. The flood which Satan cast out after the woman, consists of the enemies which early sought to root out the puritans, and later the flood of immigration of the off-scouring and criminals of Europe, which flowed into America, together with the chosen people. But the earth has opened up in vast territories of unoccupied land, in our west, which have swallowed up these hosts, so that our great country could properly absorb them. Thus the danger from these dangerous servants of Satan has been averted by our common schools and honest industry. The dragon has also afflicted and warred with the remnant remaining in Europe.

14. The Bible, especially the Old Testament, has a great many unfulfilled prophecies relating to the return of Israel as a nation to her own land. As these have not yet been fulfilled they must yet come to pass. See Jer. 2: 9, 13, 29, 35; 3: 12-14; Zech. 8: 3, 6-9, 14, 15, 23; Is. 11: 10-12; 66: 19, 20; 49: 5-8, 14-16, 22; Hos. 1: 9-11; Ezekiel, chapters 36, 37, etc.

15. Never, since the time of Solomon, which was prior to the utterance of these prophecies, have the twelve tribes been united into one nation. In Ezra, Nehemiah, Esther and the New Testament occurs no mention of any Israelite, then living, other than of the tribes of Judah, Levi and Benjamin, who formed the kingdom of Judah. The name Jew was applied to citizens of this kingdom, and never to a citizen of the ten tribes. But 42360 (Ezra 2: 64) Jews returned from the Babylonian captivity; more than that number have gone to Palestine during the past 15 years. Yet in the return of Israel, of which we speak, and which is called "the second time," all the tribes are to become one nation. Ez. 37: 15-19. And instead of being a little insignificant affair like Ezra's return it will be a more remarkable event than the coming up out of Egypt, under Moses. Jer. 23: 7, 8.

The date when the measuring of the temple (chapter 11: 1) is continued, or the temple is opened (Rev. 11: 19), or when the dealings of God with Israel is resumed is believed to be A. D. 1897. The twelve hun-

dred and sixty years of the woman Israel's absence from Jerusalem begins with the placing of the "abomination that maketh desolate." Dan. 11: 31; 12: 5-11. See "False Prophet," under chapter 13.

CHAPTER XIII.

THE BEAST.

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months,

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

1. The beast is a figure of speech used to personate fleshly man. When Adam fell from the spiritual to the animal plane, man became, in Bible language, "*the beast.*" Under Satan's rule man entered upon a retrograde movement. Animal passions, appetites and desires dominated his life. Satan's law for fallen man was unrestrained self-desire and indulgence. When the animal nature is the ruling power in man

he is the beast. When the governing passion is to eat, drink, dance, wear fine apparel, engage in all manner of sports, and do those things which delight and minister to the animal in us, then we are "the beast."

2. The sea out of which the beast rose is humanity. "The waters which thou sawest * * * * are peoples, and multitudes, and nations, and tongues." Rev. 17 : 5. For the beast is a multitude and not an individual. It embraces all of mankind in the animal body, with the appetites and demands thereof. Power has been given the beast "over all kindreds, and tongues and nations, v. 7. "And the dragon," who is Satan, as named in the last chapter, "gave him his power, and his seat, and great authority," v. 2. "And all the world wondered after the beast." "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb," v. 8. The world to-day serves and worships the beast, and ministers to his desires. For what is your commerce; for what the daily struggle of life; your manufactories, your stores, your offices, your railroads, your ships and your public works; the bustle, and hurry, and fever of life; but to feed, and clothe, and house, and amuse this animal man? Sometimes he is forced to be content with dry crusts, but the effort of his devotees is to spread the sumptuous feast before him. He is sometimes clothed in cheap raiment, but the attempt of his slaves is to cover him with rich apparel and bedeck him with jewels. Often he dwells in hot close houses; but his worshipers love to house him in luxurious palaces, amid cool gardens, beguiled by siren music, and ministered to by every carnal pleasure. The inhabitants of the earth are expending their lives ministering to the beast.

3. Every being has a head, where the spirit that animates it sits enthroned. Every nation has its ruler, who exercises authority over it. Peoples and multitudes are controlled by principles which rule them. The dragon (chapter 12) had seven heads and so has the beast, to whom he gave his seat and power. These seven heads are interpreted to John as meaning seven mountains and also as seven kings. Rev. 17 : 9-10. In fact they represent the Seven Spirits of God (see chapter 12, comment 3), who govern and control the life of the beast, the same as they have done with all existence. The spirit which has worked through the beast being that of Satan, the evil one, the government of the beast has been evil. Now under the rulership of the fourth head—Limitation—the animal nature is housed in many animal bodies. This head of the beast is constantly being wounded to death, v. 3. The human animals are dying, wounded to death; more than sixty per minute throughout the world. These go down into the grave, the bottomless pit. But the wound of the beast is healed. He ascends out of the bottomless pit. Rev. 17 : 8. From the formless realm come baby forms to replenish the ranks of the fallen. Babies are being born to the human race by the hundred a minute. Animal bodies are pouring forth in numbers even greater than the dying. So the beast that was is overtaken of death, and is not; and yet, through birth, ever is, for he ascends out of the bottomless pit. "Upon his heads the name of blasphemy." The seven kings which rule the beast are the powers of God misused, hence they have the name of

blasphemy. It is blasphemy to misuse God's gifts. There are no powers but of God whereby man or beast can do anything. When, then, we use these powers for our own selfish ends we are worshiping the works of the beast.

4. The oppressors of the followers of Christ—the saints—are the followers of the beasts. The followers of the beasts are also characterized by oaths, obscene language. God hears, and the day of reckoning will come. The end of the beast is to be at that terrible time of which we speak further on.

5. "The beast" not only signifies the typical man on the animal plane. It further presents man to us in organized political bodies, nations, governments, a collective people; a form shaped out of the sea of humanity, with definite limits, and a history. Daniel saw four great beasts rise out of the sea. Dan. 7: 3-7. John saw but one. Rev. 13: 1. The first three of Daniel had in John's time become merged into the fourth dreadful beast. But all the characteristics of Daniel's four beasts are found in John's one. By this means we see that the beastly nature is not changed, and the two prophecies are identified with each other. John's beast (v. 2) had the characteristics of the leopard, bear and lion of Daniel.

Four universal empires have arisen amidst the direct descendents of fallen Adam, and each in turn has extended its dominion and authority over the enlightened world. Dan. 7: 17, 23. The history of these empires is the history of the main trunk of the tree of man. This history has been especially preserved to us by God as it marks man's advancement in this world; and relates the events which have gone to make up the governing and characteristic power of each succeeding age.

The first empire was the Babylonian-Assyrian, extending from the confusion of tongues at Babel (Gen. 11: 9) to its overthrow by the Medes. *See the seventh and eight chapters of Daniel.* It is represented by a lion, which was the beast of prey which its kings loved to hunt; and which was very extensively used for architectual effect and ornamentation in its palaces. In palace decoration it was often used as a winged lion with a man's head. Thus was expressed the lion-like character of their kings. By the plucking of the eagle's wings and giving a man's heart to it, is expressed the transforming effect which God wrought upon Nebuchadnezzer, the greatest monarch of this realm. See Daniel, chapter 4. In the days of Nebuchadnezzer this empire reached the zenith of its glory and power; and his capital city of Babylon, perhaps the greatest city the earth as yet seen, became the synonym for wealth, society and the pleasures of the world. This empire lasted about 1700 years.

6. The second universal empire was the Medo-Persian and is typified by the bear so common to the country where these tribes of men originated. It raised itself up on one side. Its conquests were all to the westward of its birthplace, spreading south and north also as it enlarged. Its universal rule dates from the conquest of Babylon by Cyrus, and extends to its fall before the Greek-Macedonians under Alexander the Great. This empire is further symbolized by a ram with two horns (Dan. 8: 2, 3, 4, 20; 11: 1, 2) of which one, the high-

est, came up last, signifying the fact that the Persian power, which was grafted onto the Medan, became the greater of the two, and the ruling house. The palace, or capital, was in Shushan in Persia. After its conquest of Babylon it lasted about two hundred years, to B. C. 331.

7. The third empire was the Greek. It is symbolized by the sagacious and graceful leopard. Dan. 7 : 6. It had its beginning back amid the mists of antiquity. Its religion and learning was largely brought from Egypt, and contains the gems of that earlier civilization, so that it may be considered the successor of it. More than any other of the ancient people it has stamped its thought upon the peoples of the world. It obtained its universal sway under Alexander the Great in the fourth century before Christ (331 B. C.); although its colonies had already been planted throughout the civilized quarters of the earth. Under Alexander this empire is further personated as a goat. Dan. 8 : 5-8, 21. Alexander completely destroyed the Medo-Persian empire and established his own upon its ruins, making Babylon his capital. But when Alexander waxed very great he suddenly died, by debauchery, and his empire was divided to four of his generals. This division of the empire is expressed by the four horns of the goat which came up in place of the one notable horn, and by the four heads of the leopard.

8. The fourth universal empire was the Roman. To Daniel, a dreadful beast and strong exceedingly. To John the one beast into which the three beasts, that had passed away, had poured their characteristics. Rome was founded, presumably, 753 B. C. From a small beginning it extended its sway over all the then known world. It had iron teeth; its force was merciless. The Roman Empire, from the standpoint of the beast, was the mightiest that earth has known, and lasted more than two thousand years. Its eastern limb fell with the capture of Constantinople, May 29, 1453. Its western limb continued, through the temporal rule of the Roman Pontiff, until the entrance of Victor Emanuel into Rome, Sept. 20, 1870. During the later centuries, of both limbs, the power exercised over the world was chiefly religious; the eastern empire embodying the Greek Church, and the western, the Roman Catholic Church. In this respect the fourth beast was notably diverse from those which had preceded it. Dan. 7 : 23. Now the ten horns of this beast (Dan. 7 : 7, 24; Rev. 13 : 1; 17 : 3, 12, 16), were ten kingdoms that came up out of the Roman Empire after John's time, and are the nations of to-day. Horns in the Bible represent power, and what we sometimes call in our time, "The great powers," are the ten nations here represented. Rome has bequeathed the characteristics of her beasthood to these nations of to-day, so that we speak of the English lion and the Russian bear. See chapter 17 for comments on these nations of to-day.

9. In Daniel, chapter 2 : 31-35, we have the history of these four beasts in the form of an image of a man. This image presents to us the government which the worldly wisdom of mankind has built up. Here is given graphically and briefly the history of the governments which have existed under the beast. And this history flows down from the head, or source, to the feet. As the flood of human kind

flowed down through time, each part has shaped, and left its portion of the image fully formed until, at the end, the whole structure stands complete in the toes, for you and me to gaze upon.

The head of gold was Babylonia (Dan. 2: 37-38), the breast and two arms of silver was the Medo-Persian empire, the belly and sides of brass was the Grecian (Dan. 2: 39), the legs of iron were the two Roman empires (Dan. 2 : 40), and the feet and toes as the ten horns of the beast, are the nations of to-day. Dan. 2 : 41-43.

10. It should be noted that this image was not destroyed where Christ came to earth before, which was before the parting into the two limbs representing the eastern and western empires of Rome, but it is destroyed by the stone falling upon the feet. Dan. 2 : 34. The nations of to-day are the ones which are doomed. It should be noted that this great image of the beast was in the form of the human animal. Its brightness was excellent, signifying its intellectual light and glory ; its form very terrible, signifying its physical power.

THE FALSE PROPHET.

11. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.

1. This beast represents worldly minded man. He is called "the false prophet." Rev. 19: 20. The world, the flesh and the Devil, are personated by the false prophet, the beast and the dragon. These three are the false and wicked trinity of the spirit of evil on earth. The beast represents the flesh and all the lusts thereof. 1 Jno. 2: 15-18. The false prophet represents the world, with its manners, customs, teachings and principles of life. The dragon came down from heaven (Rev. 12: 3, 9), and is called "Prince of the power of the air." Eph. 2: 2. The beast rose out of the sea or water. Rev. 13: 1; Dan. 7: 2, 3. And the false prophet came up out of the earth, v. 11. The three conditions of air, water, earth, are herein represented. The first, Satan, is wholly governed by the centrifugal force; the next, the beast, is ruled jointly by the centrifugal and the centripetal; and the last, the false prophet, is under the centripetal control. In the false prophet the evil becomes fixed, and becomes an inherent part of the man who is its subject. The end of such is in the fourth condition of fire, which is the second death.

2. The false prophet is the self confident mental nature of man. It has originated the principles upon which the worldly minded live. It teaches that wealth and possessions and an exalted place, and power among men, is the one thing to be sought and desired; the doctrine of materialism. "He had two horns like a lamb." Harmless looking, but he spoke as a dragon, and causeth all that dwell on the earth to worship the beast (v. 12); teaching that the business and effort of life should be devoting ones self to feeding, clothing, housing and amusing the animal man. He makes active or "exerciseth" all of the power of the first beast, stirring men up to ardent efforts in the service of the beast. The two horns represent inventiveness or applied science, and politics. "And he doeth great wonders" in the service of the beast. Science has found out many wonderful ways in which to serve earthly man. Instance, the steam engine, telegraph, telephone, the myriad of machines invented to increase the scope of labor in ministering unto the animal man. The ingeunity of the human mind in the business of the world is marvelous. Electric lights are the fire from heaven. And this false prophet deceiveth men by reason of these miracles which he hath power to do. The electric motor, photography, phonograph, kinetophone, X rays and many other things which man's mind has discovered, invented and done, are miracles.

3. The false prophet, by the wisdom of men, has caused "them that dwell on the earth" to organize governments and fashion into a national form the people of the earth. The controlling element and motive force in national formation, as in all operations under Satan, has been selfishness. Yet the world's wisdom approves this, and kings and great ones have been exalted by the false teacher, over the race. The animal man has, of course, established governments that resemble himself, so that the characteristics of his national life are aptly expressed in the figure of an animal man. This is the image which the false prophet has caused man to make, and is the image which Daniel showed to Nebuchadnezzer, with the interpretation thereof. Dan. 2: 26-45. The form of human government and political organization

which prevails among men is based upon the false but ingenious theories and doctrines of the worldly minded. The false prophet by his domination of the mind of man has made this image of human government a vital and living image, so that all who do not obey the law which this organized thing proclaims, the laws of the nation, are punished; and any who are traitors to their government are punished with death. The decrees of the political machine in each age has been death to all who would not acknowledge its authority and fall down and worship it.

4. The theory and use of money is based upon the teachings of the false prophet; and the love of it is the root of all worldly evil. 1 Tim. 6: 10. Money is spoken of as a necessity. But it is the necessity of selfishness, not of love. If the world were filled with the Christ spirit of *self-sacrifice*, and each was more concerned with the comfort and well-being of others than of himself, giving to each according to their needs, out of his own abundance, there would be no use for money. But so long as Satan's spirit of self is the governing principle of this world, and the chief aim is to minister to the animal, so long Money will be Prime Minister to the beast. In the world where man is esteemed and honored chiefly for his material possessions, and the principal effort of life is to get more than your neighbor, reputation, a good name, standing in society, power, influence, all that such a world most values, even the necessities for preserving life, and true usefulness also, will be at the command of money. To the world of the beast and the false prophet money *is* a necessity, and only he who has the mark of the beast—the stamp of the government—can buy or sell, or transact the commonest business of life.

5. The mark of the beast in the right hand and forehead refers to the practice, under the teachings of the world of selfishness, of organizing into pools, trusts, secret societies, and guilds for the advantage of their members over others, and for the object of making their selfishness more efficient in securing what it desires. These societies have a secret grip in their right hands, or a ticket of admission. There are masons, odd fellows, trades unions, labor unions, boards of trade, traffic associations, political leagues, civil engineers' clubs, and some secret society appropriating every avocation of life. No one may sell his wares or his labor who is not a member, and has the mark of the beast. Aside from this mark of the beast in the hand is one in the forehead. The forehead and countenance of a follower of the false prophet takes on the expression of shrewdness, keenness and self-confidence, without which mark in the face and bearing it would be perfectly useless for any man to go before the capital of to-day, and attempt to secure money for any large enterprise. No innocent, child-like county parson, with great sweet eyes of love, could secure a hearing, except for amusements' sake, for getting funds for a large business scheme; no, not even in the church. Or, one must have the "name" of the beast. A Vanderbilt, a Rothschild, the son of wealth, position and power, though he has not the marks and bearing of a self-secured position in himself, may yet, because he has the name of the beast—the name of one largely possessed of the beast's treasures—carry on business successfully. Only sons, relatives or friends of rich

influential men, have any show in business life in the older sections of the country. Or one must have the number of his name—six, six, six—wealth, political power, social position, the treasures and knowledge of this world.

6. But just as the beast represented both the typical animal man and also certain kingdoms which embodied the principles of the flesh, so the false prophet represents both the false doctrines of life, and a nation built up upon those false doctrines, especially as they apply to the moral and religious realm. This nation, pre-eminently worships the beast, and its very religion is sensuality. I refer to the Mohammedan power. Among the ten horns, or nations, which sprang up from amid the ruins of the Roman Empire appeared a little horn. Dan. 7 : 8, 20-26. At first, at the time of the hegira Mohammed was a very little power (or horn). But in the hands of the Saracens this power grew swiftly, and soon rooted up three of the ten horns—the countries now known as Egypt, Turkey, and Arabia with all its kindred. More than a third of the former Roman territory came into its possession, and its power and authority extended way beyond into Asia, Africa and Europe, until it covered more territory than any other religion, and numbered, next to Buddha, the greatest nnmber of worshippers.

7. The "little horn" in Daniel, chapter 7, has been called the Pope, by some commentators; and Satan has purposely clouded the human understanding to hide the truth from man. But that the false prophet of John is the same as the horn that had "a mouth speaking great things" is evident through a study of the eight chapter of Daniel. The false prophet "had two horns like a lamb" (v. 11); the ram with two horns (Dan. 7 : 20—) in the person of Medo-Persia, was overcome by the Goat of Greece. In the place of the Goat's great horn Alexander stood up four horns, or kingdoms, "and in the later time of their kingdom," when it ended in Roman authority in fact, stood up a king understanding dark sentences. This king is called by his name of a "little horn" in both chapters 7 and 8 of Daniel, and in both he shows a similarity of character. He "waxed exceeding great towards the south, and towards the east and towards the pleasant land" (Palestine), describes Mohammed, not the Pope. "He spoke great things." "There is but one God, and Mohammed is his prophet." His power was mighty by reason of the power in the name of the one God (Dan. 8 : 24) which he coupled with his own. By this saying: and others of Mohammedanism, he magnified himself to the prince of the host of heaven, which is Christ. Christ is not denied by this religion, but Mohammed is exalted to a place above Jesus. Mohammed not only had a mouth speaking great things, but he also had the shrewd eyes of the worldly man, discerning the appetites and passions of the beast. He saw what motives would most mightily appeal unto the animal man. So he proclaimed his heaven of wine and women, which the faithful of Islam are promised. His heaven is all for the men, while woman is degraded. See Dan. 7 : 8, 11, 20, 21, 24, 25; 8 : 8-12, 22-25; 11 : 1-5, 31, 36, 45.

8. The city of Jerusalem was destroyed by the Romans under Titus, A. D. 70. See Luke 19 : 41-44. This was the beginning of desolation in the Holy Land. Later Jerusalem was rebuilt, and a christian church established where the temple once stood. But in 637 A. D., the Mohammedans, under Omar, prevailed against the saints, Jerusalem was taken, a million Jews and christians put to death, and finally was taken away, "the daily sacrifice," from which dates Mohammedan possession and rule. Dan. 8 : 11; 9 : 26, 27; 12 : 11. Omar planted the Mosque of Omar—dome of the rock—"between the seas in the glorious holy mountain." Dan. 11 : 45.

9. "I beheld and the same horn made war with the saints and prevailed against them." Dan. 7 : 21. This refers not only to the time of Omar, but also to the persecution and massacres of the christians in Palestine before and during the crusades. This warfare upon the saints is continued to-day under the sanction of the sultan, Abdul Hamid, in the attempted extermination of the Armenian christians. This is a barbarity that would not be tolerated by the other nations of the earth, were they not, also, worshipers of the beast. The "sick man of the east" is putrid, and fills our nostrils with a bad odor. The most corrupt government and worst political condition of any country on earth is the condition of Turkey in this year A. D. 1896.

10. It may be observed with much satisfaction that the "little horn" met its overthrow. It did not continue to prosper forever, "but he shall be broken without hands" (Dan. 8: 25), "he shall come to his end and none shall help him. Dan. 11 : 45. It would be difficult to use the hand to destroy a doctrine or teaching. But when the beast is slain (Dan. 7 : 11), which has been the incarnation and support of the false prophecy, in the person of the Turkish government, then will the doctrines and practices of the Mohommedan religion pass away before the better conceptions of our times, as the fog of the morning disappears before the sun. The length of the Mohammedan reign is given as "a time(1) and times (2) and the dividing of time (½). Dan. 7 : 25. In this three and one-half we see the one-half of the complete round of the Seven Spirits of God; the period of their sovereign reign, until another form is born from their midst to succeed with its seven times, according to the one universal law. In accordance with the One Great Law, then, the false prophet (earth) should come forth from the midst of the beast (water). Historically this is the fact. Rome lasted about 72 centuries—753 B. C.—1870 A. D. Mohammed arose about 13½ centuries after Rome.

In prophetic symbolism a Jewish year consisted of 360 days, and each was a time of years, or a day for a year. Num. 14: 34; Ez. 3: 5-6. The length of time in which the saints are given into the hands of the little horn was a time, times, and a half, or 1260 years. And, since this dates from A. D. 637 (comment 8 above), the Mohammedan power will be taken away from ruling over Jerusalem in A. D. 1897. Please note, also, that this is the time which the woman Israel is absent from her own land. Rev. 12 : 6, 14. The beast was also given the same period, although called forty-two months. Rev. 13 : 5. But "from the time that the daily sacrifice shall be taken away, and the

abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Dan. 12: 11. So in 1897 we may look for the fall of Turkey, and thirty years later, 1927, the end of the Mohammedan power.

11. The "abomination that maketh desolate," which the Mohammedan power set up, is the Koran and its religion, among the chief features of which is the harem and polygamy. The whole surface of the earth over which Mohammedanism has spread, once fair and fruitful as a garden, has been desolated and become largely barren and unproductive. The degradation put upon woman fetters the race to the animal plane and makes both moral advancement and national civilization an impossibility. Dan. 8: 11; 9: 18, 26,27; 11: 31; 12: 11; Matt. 24: 15; Mark 13: 14; Luke 21: 20.

12. Jesus' words respecting this 1260 years of Mohammedan desolation and rule in the "pleasant land" (Palestine), is found in Matt. 24: 1-28—the rest of that chapter relates to what happens "immediately after the tribulation of those days." Also, Mark 13: 1-23, and in Luke 21: 5-24.

CHAPTER XIV.

1. And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

1. We have here a further picture in the history of the 144,000, sealed out of all Israel, who were left on earth through the terrible times which close the age of Transformation, terminate the times of the Gentiles, and destroy the beast and false prophet. See comments, chapter 7. This band of redeemed ones appear with Messiah on Mount Zion. They are to witness on earth the overthrow of the beast and the false prophet and the seven last plagues which are to be

poured upon earth. "A voice from heaven." In heaven the multitudes of angels and saints were singing and playing on their harps. Rev. 1 : 15 ; 19 : 6. And while these were singing and playing in heaven the hundred and forty-four thousand sang a new song before the throne, four beasts and elders. This is the second new song (Rev. 5 : 9) mentioned ; and no one could sing this but the 144,000, for it was about what they only had experienced. They were the "first fruits" "unto God and to the Lamb." They are to be the first who shall be perfected, and ripened into the fruit of the regenerate life, for they are virgins. They are to be the beginning of the Millennium on earth. The frosts of the terrible times shall ripen them early.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

2. Now appears three angels in heaven. In the spirit, or inner sense, they shall move men to do that which they prompt. The first angel has the everlasting gospel to preach unto every nation, kindred, tongue and people. The followers of Christ shall be stirred up to proclaim the gospel to man as never before. This is the last witnessing for the "Lamb that was slain," "for the hour of his judgment is come." This is the reason and necessity of this preaching. It is an urgent and last call to be saved ere it is too late. Note that it is cited how God made "earth, and the sea, and the fountains of water," for it is upon these three that the first three of the seven last plagues fall. See chapter 16.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

3. The second angel who comes after the final proclaiming of the gospel pronounces the fall of Babylon, which is recited in chapter 18.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand.

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

4. The third angel shows what shall befall the worshippers of the beast in that other and unseen realm, after that Babylon is fallen. In these verses is pictured the deepest hell, where the second death is, and where the beast and false prophet shall be cast. Rev. 19: 20; 20: 10. This is the second death—annihilation. Rev. 20: 14, 15; 21: 8.

12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14. And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the cluster of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

5. The rest of the chapter tells of the judgment of the earth. This is what appears after the warnings of the three angels have been given. This is that spoken of in Matt. 25: 31-46. "Here is the patience of the saints," (v. 12) is the closing declaration of the record of the beast (Rev. 13: 10), and implies that that for which those souls, which appeared under the altar (Rev. 6: 9-11) on the opening of the fifth seal, waited, is now to be accomplished. Their blood, trials and persecutions are to be avenged on the kingdom of the beast. Christ is come to judgment upon the white cloud, v. 14.

CHAPTER XV.

THE SEVEN LAST PLAGUES.

1. In chapter 13 under head of "The False Prophet," comment 12, I have referred to Jesus' words respecting the present period of 1260 years—the "times of the gentiles." I wish now to call to your attention that, according to the words of Jesus, "immediately" after this period ends, or immediately after A. D. 1897, comes the terrible day of the Lord, the judgment of this age. Study the following passages of the Bible, which refer to this time, and its events, bearing in mind that the "tribulation" first spoken of is the present Mohammedan possession of the Holy Land; viz.: Matt. 24: 29-51, Mark 13: 24-37, Luke 21: 25-36; and in the Old Testament, Amos 8: 9-14, Micah 3: 6, 7, Jer. 15: 9, Is. 13; 1-18; 59: 9-15; Job 5: 14. The seven last plagues culminate with the "great day of God Almighty." Rev. 16: 14.

1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God.

2. The visions of John were signs of what was to happen. He did not see the actual event. That is reserved for us. The seven last plagues are filled up with the wrath of God. The day is to be cruel with wrath and fierce anger, it is high time that the world should be punished for its evil. Is. 13: 9, 11.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways thou King of saints.

3. Those are seen in heaven who have "gotten the victory over the beast." This indicates that the time of the reign of that beast is over. None stood before God, and none of our race can so stand, except they have overcome the flesh. These sang both the song of Moses and the song of the Lamb; christian, Jew and Gentile were gathered here in one adoring throng. These know and behold that God's ways are just and true. They call Him "King of ages." (Marginal reading).

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

4. All shall fear and glorify God, "for thy judgments are made manifest." These judgments have eternally existed, but in these seven plagues they shall be executed or disclosed.

5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

5. These words show that Israel is restored to the leading place in the earth, and that God's special dealings with them is renewed. See comments 2 and 13 on chapter 11. So the time of the Gentiles has been finished before the seven last plagues are poured out.

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girdled with golden girdles.

6. The seven angels came out of the temple. From that temple that had been opened. From the temple whose fire and spirits were unalterably opposed to, and in antagonism with sin and wickedness; and whose force, as a fire, should consume and destroy the evil whenever and wherever they came in contact with it.

7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

7. "One of the four beasts." This was the beast of the age of Transformation. The beast of the age of Regeneration had no wrath of God to give, for in the day of his rule on earth, the Millennium time to come, all shall be pure, and God's will shall alone be done on earth.

8. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

8. "The temple was filled with smoke," as when Soloman dedicated his temple to God. 1. Kings 8: 10, 11. For once more God was to be with men on earth, and be their God, and they were to be His people. But no man could enter until the plagues were fulfilled, or until the sin of earth had been wiped out.

CHAPTER XVI.

SEVEN LAST PLAGUES—CONTINUED.

1. It should be noticed that these last plagues correspond with the seven evils that even now fall upon wicked men in this life, and in the life to come.

Compare Rev. 16: 2 with Rev. 8: 7.	V. 3.	V. 4.	V. 8.	V. 10.	V. 12.	V. 17.
First Angel.	V. 8. Second Angel	V. 10. Third Angel.	V. 12. Fourth Angel	9: 1. Fifth Angel.	V. 14. Sixth Angel.	11: 15. Sev'th Angel
"Upon the earth."	"The Sea."	"The rivers and fountains of water."	"The Sun."	"The Seat of the Beast."	"River Euphrates."	"It is done."

Correspondingly, as the woes are visited upon the souls of men who worship the beast in this life and in death, in a general way, or as an universal principle since Adam's fall; so is there a particular and final pouring out of God's wrath upon them in these seven last plagues. This later pouring on of God's wrath is especially upon the living, for the waters of Euphrates are dried up, v. 12. See comment 6, chapter 9. The souls of dead men come no more back to the places of their crimes. After the judgment there is no more a river of death to flow to Babylon, and no Babylon to flow from, nor sins committed to cause the restless movement.

1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

2. The voice, ordering the seven pleagues poured out, is from the temple, hence this is after the temple is again opened. Ch. 11 : 19. The first plague was a disease—"a noisome and grievous sore." This plague falls only upon those who have the mark of the beast. The terrible times, the day of the Lord, is the judgment of God upon the present world or age: upon those who worship the beast, and his image, the human scheme of government. These shall be grievously sore at heart, as well as afflicted by bodily disease, over the failures of their form of government to deal with the difficult questions of the time, such as finance, labor and capital, and international interference.

3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

3. The second plague turned the sea into blood of a dead man—coagulated blood, black and thickened, not the bright blood of life. "And every living soul died in the sea." These plagues, unlike the punishments of the wicked, which have prevailed throughout the present age, and in the unseen hell (see chapter 8), has power over all life, and not merely over a third.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

4. The third plague turns the rivers and fountains of water into blood so that they had blood to drink. Ex. 7 : 17-25. These last

plagues are foreshadowed in those visited upon Egypt, when Israel was brought out to be the people of God. God at the end of these times of the Gentiles, is again to bring His people Israel into power, and these plagues, as were those of old, are upon the nations that have oppressed them. "The angel of the waters" is the "third" angel. This third plague presents an awful picture of a time of slaying, the rivers running with crimson blood. The beast shall be satiated with blood.

7. And I heard another out of the altar say, Even so Lord God Almighty, true and righteous are thy judgments.

5. Another out of the altar. The fourth angel, who had not yet gone forth from the temple. This fourth angel limits the outpouring of wrath upon the visible and fleshly world. True and righteous are God Almighty's judgments in all that is poured upon our planet earth.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

6. The sun is given power to scorch men with heat. This shall prove to be a very grieveous plague intensifying all the previous ones.

10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

7. Now follow the plagues upon the inner and hidden life, in strict accordance with the law. The results of the mental anguish and inward plagues is manifested on earth in great disturbances and awful times among men. This fifth vial of wrath is poured upon the seat of the beast, which was Satan's seat (Rev. 13: 2), upon the evil life within, which animates all outward acts. "And his kingdom was full of darkness." The life of beastly man shall fall under a cloud and he shall blaspheme God instead of pleading for forgiveness and mercy. The same story of God's hardening Pharaoh's heart is repeated. The "sores" are those mentioned as the first plague.

12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the ways of the kings of the east might be prepared.

8. The sixth vial is poured out upon the mind realm. The river of dead souls is dried up. No living truth to flow through the mind and enlighten it. As Pharaoh, the mightiest and most enlightened monarch of his time, was deceived by the council of darkness and evil;

as Rehoboam, son of Solomon, was mislead by the council of the young men whose understanding was clouded by pride and selfishness (1 Kings 1 : 12-14); and as Absalom's wisdom, and that of his gifted councilor was overthrown of God (2 Sam. 17 : 1-14), so shall the wisdom of our age be deluded and perverted. "Kings of the east :" those who rule in Asia—Russia, England, etc. That the way may be prepared, refers to the bringing about of conditions and events that will precipitate the attempt to finally settle the "Eastern question." Both England and Russia seek to secure the supremacy of power in Asia. Sooner or later it must be settled which one shall dictate the affairs of that part of the world.

13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.

9. These spirits came out of the mouths. They are the words or expressed sentiments of those from whom they come. Spirit here is but synonomous with principle. These frogs are the principles by which the three forms of evil move mankind. They are unclean, that is evil and impure. Just before that great and terrible day of the Lord, and even now these spirits are at work, their sentiments are being expressed. If I should name the frog from Satan's mouth I should call it "Anarchy"—unadulterated wickedness. And that from the mouth of the beast I should call "Socialism"—sensuality, the fleshly pleasures and benefits of this life for the common use of all. And from the false prophet, "Materialism"—science as opposed to christian religion. These three shall gather the pronouncedly wicked, the lovers of this animal life, and the learned ones together, and they shall be united in their opposition to God Almighty. The "battle of that great day" is composed of more than one event. Indeed, the "great day of God Almighty" is a period of much more than twenty-four hours. It is a day in the sense used in the account of creation, a time in which a great principle is established and a governing truth brought to light, or as the "day in which we live," "the day of Pericles," etc.

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

10. The great day of God will come unexpectedly to the world. Matt. 24 : 42-44; Mark, 13 : 33; Luke 21 : 36; 1 Thess. 5 : 2, 3; 2 Pet. 3 : 10. "Blessed is he that watcheth," etc., these shall escape. 2 Pet. 2 : 9; Matt. 24 : 45-51; 25 : 10, 13.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

11. One of the greatest events on earth during that terrible day of God is the battle of Armageddon. A description of this battle is contained in Rev. 19: 17-21. This is a physical event happening on earth, an actual battle, not a spiritual signification, because it is "the beast, and the kings of the earth, and their armies," that engage in it. "And the remnant" (v. 21) refers to the judgment of Christ upon all others throughout the whole earth which follows this special battle in Palestine.

17. And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

12. The seventh angel poured out his vial "into the air." The air shows that the centrifugal powers are let loose, and that the wrath of God falls upon their hosts. "It is done." The terrible day of God has come. The other six plagues but prepared for this seventh one. In this seventh time all the threatened danger falls, it is now that "it is done." Promised, forshadowed and beheld before, it is now done, accomplished.

13. Of the battle of Armageddon we have the fullest account in Ezekiel, chapters 38,39. This battle takes place in the valley of Jezreel, or Armageddon; through which the Syrio-Ottoman railroad is now building, in northern Palestine. Israel has returned to her own land and is a nation once more, when this battle takes place, Ez. 38: 11, 12. Russia, which is the descendant of Gog, with numerous allies, come down upon the land and mountains of Israel, "from thy place out of the north parts" (Ez. 38: 15; 39: 2), an enormous army, "like a cloud to cover the land." Ez. 38: 9, 16. Then God shall fight for Israel against this host as He did in times past. 2 Kings 7: 1, etc.; 19: 35, 36; 2 Chron. 31: 21; Is. 37: 36, 37. "Every man's sword shall be against his brother." Ez. 38: 21; Zech. 14: 12, 13. This indicates disagreement between the different national parts composing the vast host, and fighting against each other. As, naturally, the most modern appliances will be used the slaughter will be very great.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

14. At the same time that this army of Gog is in the mountains of Israel, a *terrible earthquake* shall come upon the earth. Read carefully and compare, Ez. 38: 18-20; Rev. 6: 12; 8: 5; 11: 13, 19. We have spoken of this as a great upheaval of society, and will comment more fully upon it under The Fall of Babylon, chapter 18. But it is probable that a physical earthquake, very violent, shall also occur as the result of Messiah's presence returned to earth. Every living thing "shall shake at my presence." Ez. 38: 20. "His feet shall

stand in that day upon the Mount of Olives." "And the Mount of Olives shall cleave in the midst." "And *there* shall be a very great valley." "And ye shall flee * * * as ye fled from before the earthquake in the days of Uzziah." Zech. 14 : 4, 5.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

15. "The great city" means Babylon (Rev. 14 : 8 ; 17 : 18), or worldly society. The "three parts" are the good, bad and indifferent. "And the cities of the nations fell," relates to the destruction which the depraved masses will visit upon wealth. See chapters 17 and 18.

21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceedingy great.

16. This "hail" fell especially upon the vast host of Gog at the battle of Armageddon. "I will rain upon him, and upon his bands * * * great hailstones, fire and brimstone." Ez. 38 : 22. But at the same time destruction is going on elsewhere. "I will send a fire on Magog, and among them that dwell carelessly in the isles." Ez. 39: 6. Are the last the British isles? The slaughter of the host at Armageddon will be so great that but a sixth part shall be left of the nation of Gog. Ez. 39 : 2. All the rest shall fall upon the mountains of Israel. Here the vast host shall be buried, fertilizer for the fields of Israel. "And seven months shall the house of Israel be burying of them." Ez. 39 : 12. What a host! And even after that, shall men be given continual employment searching for and burying their bones. Ez. 39 : 13-16.

17. The fowls of heaven and the beasts of the earth are called upon to feast upon these slain, and help cleanse the land. Ez. 39 : 17-20; Rev. 19 : 17, 18. The beast, here nationalized in Russia, and the false propet, identified in Turkey, are cast alive into the lake of fire. Rev. 19 : 20. They shall suffer at Armageddon while yet in life, a hell of fire and brimstone (Ez. 38 : 22), and there the body shall be destroyed, and the beast slain (Dan. 7 : 11, 26). There ends, by God's righteous judgement, the beast and false prophet, which have wrought such havoc with our race.

CHAPTER XVII.

BABYLON.

[For comments on the beast see chapter 13.]

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither: I will show unto thee the judgment of the great whore that sitteth upon many waters:

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5. And upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was, and is not: and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

1. The woman here presented represents worldly society. She is supported and upheld by the beast. She is called Babylon, because that greatest of the cities on earth in any age, by reason of its wealth, culture and pleasure became pre-eminently the type of worldly society. She is called both a city and a woman. The city is where society lives, and woman is the queen of society. Take her away and the whole fabric falls to pieces. About her revolve all the interests of home, and the social circle. The pleasures of the world, of the beast, and false prophet, have woman for their center. Unlawful speculation, rascality of every description, every vice of gain, often murder, and most other crimes, has a woman to be served or unlawfully courted. Most men work but to gain the means of a livelihood and social intercourse. In this struggle they do not hesitate to sin to gain the desired end, which in itself may be the greatest sin of all. The woman of the world reigns queen in modern crime. Upon her are lavished all the wealth; into her lap is poured all the delicacies man can procure, right or wrong. She is the mistress of his strength, his wealth, his thought, the object of his passion and lust. For her he sells his soul and fills her with all his abominations.

2. This woman of the world's society rides the animal nature—beastly man, v. 3. She is arrayed in "purple and scarlet color, and decked with gold and precious stones and pearls," v. 4. The beast seeks always to clothe her gorgeously. But she is full of abominations and filthiness. Worldly society breeds harlots, and those who worship not God, but wealth and worldliness, which thing is idolatry and spiritual whoredom, v. 5. It is society which upholds the things of this life, luxury, pleasure, political power, money, doctrines of the

world, that has ever instigated the persecutions of christians, and given us "martyrs of Jesus," v. 6. Yet the beauty, education, wit and refinement of the woman of society, surrounded by what the beast has secured of all that is possible of luxury, comfort and ease, calls forth our admiration.

3. Society sits upon the seven evil principles of the beast, v. 9. By them she rules over the kings and great ones of the earth, v. 18. She "sitteth upon many waters" (v. 1 and 15), or she is found among all peoples, nations and tongues. That is, she is to be found in all the nations. Whence came these multitudes, these hosts of people? Society has bred them. They are due to our social system. Adam and Eve lived a single blessed pair in Eden. But sin gave birth to children from their loins, and they multiplied. The animal had tempted the woman, and she, with her husband, took of the forbidden thing (Gen. 3: 6), and by the taking fell, through the one act, from the plane of immortal man, to the plane of mortal beast. By the fall of Adam and Eve we have become to-day a thousand million souls.

4. But in the time of the ten horns, or the nations of to-day (see "The Beast," comments 9 and 10, chapter 13), society shall be destroyed. The social order of things as it as present exists shall be destroyed. A horn in the Bible represents power. The ten horns represent what are to-day spoken of as the "great powers" of the old world, covering the territory of the former Roman Empire—Great Britain, Russia, Germany, Austria, France, Spain, Italy, Turkey, Egypt and Arabia. The other portions of the old Roman dominion are under governments allied to these. The northern portion of Africa is Arabian. Turkey, Egypt and Arabia are the three horns uprooted and supplanted by Mohammed. These ten kingdoms (v. 12) have now received power with the beast, and at present sustain society. "These have one mind" (v. 13), one sentiment, or social order of things prevails among them all. This social order is sustained by the ten, and in such supporting power the "ten" has a social significance in addition to the national distinction. The woman Society represents the wealth, ease and capital which sits upon the beast and rides. While the ten horns represent the energy, by whose efforts society is sustained and supported, and made rich, in other words, "Labor." Now these ten horns Labor shall hate the woman, Society (v. 16). And this is what Labor is learning very fast to do. The rich, the society and capital of our day, are rapidly gaining the hatred of the laboring classes. Labor already largely rules the beast, and is soon to have the kingdom for one hour—a short time. The *spirit* of labor will rule. Comment 6, chapter 9.

5. The ten horns are the ten digits or fingers of the beast—the kings of labor. In John's time they had not as yet received any kingdom. Formerly labor occupied a servile position. Work was the drudgery of slaves. But to-day labor is being lifted up and approaches the short time of its rule. Work is the monarch of the western world to-day, and high and low alike obey him. He is not one, but ten. Ten hours of labor rule mankind. The decimal system rules finance. Labor is one mind and gathered into unions seeks its own selfish ends,

for it gives its power and strength unto the beast—the animal. Whether king or president presides over the affairs of government to-day, the real dictators and rulers are the people. To-day no ruler would dare to long disregard the pronounced wishes of the masses. This is in direct contrast to ancient times when the monarch was supreme, and all his subjects were slaves, whatever their title. The ten nations of to-day are ten kingdoms of the people. And in each and every one of these nations the law of selfishness has developed a bitter feud between Labor and Capital, between the masses and society. On the one side is wealth, position, possession, individual power and pleasure; on the other side is an inordinate desire to seize upon these same things, and jealousy, envy and hatred for those who have them. Capital is combined in trusts and great corporate monopolies, to squeeze out of labor all the wealth it can for its own augmentation, and to oppress and keep labor down, where it is helpless to successfully cope with capital in the securing of its rights. Labor is combined in Unions to force out of capital more of that filthy lucre which its selfishness craves, and which each individual member thereof secretly desires, that he may change places from the drudgery of labor into the ease of capital and distinction and pleasure of society. Each combination of labor that is downed by combined society and government is but an incentive, and help to future stronger and more dangerous combinations of the masses. And each unsuccessful struggle but deepens the hatred which labor has come to have for law and order, and the social conditions which now prevail; and makes labor only the more determined and set in its purpose to finally accomplish its end. The anarchist, the socialist and the materialist grow strong in the land, and these three frogs shall finally triumph, and there shall be an upheaval of society—an earthquake—such as was not before since man was upon the surface of the earth. Social conditions that now exist shall be destroyed. Wealth, possessions, property shall be consumed by fire. Riot shall strip society and make her naked, v. 16. Babylon is fallen. Is. 21 : 9; Jer. 51 : 8; Rev. 14: 8. Thrown down with violence. Rev. 18: 21.

CHAPTER XVIII.

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

1. In this chapter is further pictured the fall of Babylon, the destruction of the present social conditions. The first three verses are a declaration of the evil condition and sin into which society has fallen. The fourth verse calls all the people of God to "come out of her." Those who do not separate themselves from her must be partakers of her sin, and will receive the plagues which fall upon her. The resurrection of the church follows, and they ascend to heaven before the plagues come (see Rev. 11 : 12, 13); but those plagues come immediately the Church is gone.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double.

2. The sins of society have reached to heaven. "God hath remembered her iniquities." He orders that the masses, the people, labor, shall "reward her even as she rewarded you." With the same selfishness," double unto unto her double according to her works." Unrestrained any longer by the presence of christian goodness, the poor and ignorant, and vicious masses shall vent their hatred upon the rich, and utterly destroy their property, and snuff out their social life.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

3. Society has thought herself secure. She has believed in the strength and security of her money, and family name, and educational superiority, and said that her children should be secure, as the parents have been, and that the wealth and power should be perpetuated. Society has felt, I am queen, "and shall see no sorrow." But, because of this very pride and haughtiness, and sense of power, which characterizes Society, the punishment shall come upon her, and pride shall be cast down. Is. 47 : 7-15.

9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10. Standing afar off for the fear of her torments, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

4. "The kings of the earth," the merchants (v. 11), the rich and great of this world, are those who have "lived deliciously with" society. They are the ones who "shall bewail her, and lament for her, when they shall see the smoke of her burning." They are the losers; they see all their own possessions swept away. They stand afar off, however, "for the fear of her torment." Personal injury is feared at the hands of the infuriated mob, and they dare not attempt to save anything.

11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

5. The merchants weep for their business is gone. The whole system of buying and selling is abolished on earth, by this overturn of the present order of things. Now comes the day of Judge Bellamy's "Looking Backward," when the race of men shall be provided with food and clothing by a different system altogether. When selfishness is cast out, and is no more the ruling principle on which business is carried on. "The souls of men." This culmination of things in which the merchants grew rich in Babylon refers to saloons, and all other lines of business whereby the patron sells his soul in exchange of the merchant's wares.

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

6. Those things for which the worldly soul lusted are departed, destroyed, and shall be for men no more, for there is an end of all the present supplies and conditions of life on earth. "The merchants of these things," who were made rich thereby are naturally in despair. There is not, for them, the hope held out to one who fails in business now, that he may start again and make his fortune once more, for all the opportunities of such a career are swept away. Only despair seems left to them and their only cry is, "Alas, Alas!"

17. For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

7. And now it takes up the wail of those who have transported all these dainty and rich things, and have brought them in their ships to the great cities where Society lived. Their business is gone with the business of the merchants. It is evident that different kinds of things are to be required for the race in future. The bodies of the Millennium will not require the things which have been esteemed in the present age.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her.

21. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

8. Amidst all this regret and mourning there are those who rejoice. Earth mourns, and all whose treasures were laid up in Babylon, "where moth and rust doth corrupt and thieves break through and steal" (Matt. 6 : 19), were "weeping and wailing." But heaven rejoices and the holy apostles and prophets. For they see the vengeance of God upon the wicked and vile, and the blotting out from earth all that marred and disfigured it, and the cleansing from sin, which shall prepare for the existence of better and nobler things. And to them it is a joy to know that Babylon shall be destroyed with violence and "be thrown down," and that such an order of things "shall be found no more at all."

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee;

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

9. The sound of earthly revelry, pleasure and dissipation shall never more be heard. The present avocations of life, the trades and manufactories, as we know them, shall cease. Marriage shall be done away with, "for in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Matt. 22 : 30. A different social order of things exists in the Millennium age on earth, one like that in heaven. By the witcheries of Society all the nations have been deceived, and in her is found the blood of the saints and "all that were slain upon the earth." Yea, rejoice that worldly society is to be wiped out, and that very soon.

CHAPTER XIX

1. The scenes of this chapter are principally in heaven. After the church has been called out of fallen Babylon the marriage of the Lamb to his bride, as herein recorded, takes place. But this marriage, and the incidents here recorded, take place before the terrible day of God is finished on earth; since in the last part of this chapter, Christ, with the saints (v. 8), as the armies of heaven (v. 14), come to the battle of Armageddon (v. 17-21), already commented upon in chapter 16. The heavenly incident of the marriage then must take place during the overthrow of human society.

1. And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God:

2. For true and righteous are His judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. And again they said, Alleluia. And her smoke rose up for ever and ever.

4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

2. These verses properly belong to the scenes related in chapter 18. "After these things." After the punishment or judgment of the world that now is. After the great and terrible upheaval and overthrow of society. Then is heard the voice of much people praising God. They, with the clear understanding of a place in heaven, pronounce those judgments upon the world's woman, righteous.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

3. A voice from the throne is like, "and God said," of the time of Creation. It was the beginning of a new order of things, the crea-

tion of a new day; a day of praise. It heralds the going forth of a new spirit into the earth. A new king, and a new kingdom, are to be set up on this planet. This new King is Christ Jesus, the Messiah, and He is to be supported by the armies of heaven. For the saints come with Him.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

4. "The Lord God omnipotent reigneth" now in earth as in heaven; and in the person of his Son shall dwell with men on the earth.

7. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

5. The Son is to be married before entering upon His mission of King of the earth. Indeed, "let us be glad and rejoice," for it is a very happy occasion, "and His wife hath made herself ready." This wife is the Church. Her garments are the righteousness of saints. Each saint appears clothed in his right mind, and bright with a holy and beautiful character.

9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

6. The call is to you, "And the Spirit and the bride say, Come." Rev. 22 : 17.

10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

7. John, amazed at what the angel had shown him, looked upon him as marvelous, and fell at his feet to worship him. This angel was one of those who had had one of the vials of the seven last plagues. Rev. 17: 1. He declares himself to be "thy fellow servant, and of thy brethren that have the testimony of Jesus." We are to "worship God" and Him only."

"The testimony of Jesus is the spirit of prophecy." The things that Jesus testified to while on earth held this spirit of prophecy. That spirit of prophecy, or teaching, which impels you and me to uncover the events prophesied in this book of Revelation, or to witness, in any manner for Jesus, is the testimony of Jesus, which we must all have if we may hope to be present at the marriage of the Lamb.

11. And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

8. This is Jesus coming to judge the world, and is the same occasion as is spoken of in Rev. 14: 14-20.

14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

9. The armies of heaven—the saints—returning to earth with Christ to rule with him a thousand years—during the Millennium. Rev. 20: 4, 6.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords.

10. This relates to Messiah come to judgment. Messiah a King of kings, King over the kings of the earth. No more a humble downtrodden sacrificial Lamb, but the Lamb become the Lion of Judah. Rev. 5: 5. His rule is that of a "rod of iron," and His saints shall also so rule. Rev. 2: 27.

Republics and governments by the people are the fashion and tendency of this present age. Even in those nations which are ruled by monarchs, the kings are such only in name. The actual authority is vested in the people, and by them delegated to their legislators and ministers. But in the millennium age the government will be absolute. No tyrant in the world's past ages ever devised a method by which his will should be so perfectly executed as that by which the will of Messiah shall be done. To the republican thought of today it seems contradictory, to add, that such a government shall be found perfect and satisfactory, beyond all conception of this present time.

With imperfect human kings and later, with imperfect sovereign citizens, the governments of earth have been equally imperfect and unsatisfactory. But with the perfect Messiah, Son of God, as King of the Millennium, and the saints reigning under Him, the government of earth will be very different. The rulers of the Millennium shall see into the hearts of men. There is no deceiving them, and their judgments and decisions shall be absolute and certain and just. Their appointments shall be fit and all their ways shall be ordered with divine

wisdom. Hence their government will commend itself to all their subjects. All their acts will be so evidently just the right ones, that everyone among the nations will not only be satisfied, but gratified as well. Every incentive being to righteousness, and no temptation to evil presented to mankind, there will be of necessity, and not by choice, that Eden condition which the nations enjoy in the Millennium.

17. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

11. See comments, chapter 16, The Battle of Amageddon.

CHAPTER XX.

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

1. These verses are closely connected with the last chapter. Satan bound a thousand years and cast into the bottomless pit, shows that the spirit of evil is to be formless, unembodied, or not manifested, for that time. Satan bound shows that the centrifugal force that animates him is a slave, and without rule or authority. "After that he must be loosed a little season." This expression, in the light of the one Universal Law of God, is one full of mighty meaning. By that law every new existence begins under the control of the centrifugal—that which carries away from the center. So commenced in the garden of Eden the great season of Transformation—the age in which we now live. For Satan to be loosed again, for the centrifugal to have sovereignty again, shows that another age, another and new existence is to follow the Millennium period of this chapter, during which Satan is bound. Each existence, by the law, ends under the sovereignty of the Holy Spirit, the centripetal power. Thus God finished creation on the seventh day and rested. Gen. 2: 1-3. And so the seventh day, the Millennium of Rest, when the centrifugal Satan is bound, lies just before us; but, after it, Satan is again to be loosed, and a new existence—"a new heaven and a new earth" is to succeed to this present one. See chapter 21.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

2. Here is a glimpse of the Millennium, the thousand years of peace on earth, the Sabbath of the world that now is, the time soon to dawn upon us. "And I saw thrones and they sat upon them." The "they" refers, undoubtedly, to the saints, the armies that came with Messiah out of heaven. Chapter 19: 8, 14. These are to judge and rule the earth as kings and priests, with Messiah King of kings over them. Dan. 7: 22. Then appear the souls of those beheaded who had not worshiped the beast. These are probably the 144,000 who were slain in the midst of the "terrible times." "They lived and reigned with Christ a thousand years," also. "This is the first resurrection."

The "Millennial Dawn" states that the first of this verse—"But the rest of the dead lived not again until the thousand years were finished"—is not in the older manuscripts. If this is true, then woe

to him who inserted it, for to him shall be added the plagues written in this Revelation. Chapter 22: 18. If the words should be here I do not know what they mean, since all are dead who appear before God in the judgment at the end of the thousand years. That those who were followers of the beast, and are slain in that terrible day of the Lord remain dead during the Millennium is doubtless true, but neither do they live when the thousand years are ended. They never live again, having been cast into the lake of fire, which is the second death. But these saints, of both classes, who are of the first resurrection, are blessed, for "on such the second death hath no power." They are like asbestos, of the wrong material to be burned. The Holy Spirit, which is their life, is untouchable of fire.

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

3. Now after the thousand years, at the close of the Millennium, the centrifugal shall be again loosed, and the spirit of evil shall be made use of to bring forth a new existence. Gog and Magog—the nations of earth—have, under the peaceful and favorable conditions of the Millennium, increased to a great number, "as the sands of the sea." Satan deceives these as he did Adam, and leads them against the saints and the beloved city. "And fire came down out of heaven and devoured them." This earth race had lived happy, joyous lives. But they were not able to resist Satan. They had not been prepared for any higher life than the earth life. So, having enjoyed that for a thousand years, and become fairly satiated with earth's joy, they are blotted out without torture or misery. They pass away with the planet, for which alone they were fitted, for this is the end of our planet earth. See v. 11.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

4. Satan, the king of the centrifugal, has served his final purpose, God has used him to start the last and crowning event, a new creation, hence he is now cast into the lake of fire and brimstone—banished from existence.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

5. The final judgment of the present existence has come. This is beyond the Millennium and many years hence. The earth and the heaven we know flee away and no place is found for them. Peter says they shall be burned up. 2 Pet. 3 : 7-12.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

6. Only dead beings appear in this final judgment. The saints, who, after the first resurrection, are "forever with the Lord," and have eternal life, have no part in this scene. For these shall not come into judgment but have passed from death unto life. John 5 : 24. All the dead remaining in earth, from the sea, and the grave—here called hell —are delivered up to this judgment. This is, in a sense, a second resurrection. But it is not a resurrection unto life, but unto condemnation. "And they were judged every man according to their works." This is the judgment of works.

THE SECOND DEATH.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

7. "And whosoever was not found written in the book of life was cast into the lake of fire." All who are not marked with life went to the second death. In other words, "Death and hell were cast into the lake of fire." This is the "second death." This is the complete dissolution of being; the extinction of form; the return of the waters to the, "without form and void," which was in the beginning. Gen. 1 : 2. The fire burns up and totally destroys the form, while the substance continues. God's eternal spirit, which is the substance of everything, is not destroyed, but only released from the uncouth, defiled, flawed and evil form. Into this lake of fire is cast all the broken and imperfect castings of creation, as in a foundry the improper castings are cast into the blast furnace to be melted over and made fit to run into a new mold. All things that are evil, all things that are impure, all black and dark spots in heaven or earth, all blemishes and wrongs in this lake of fire are destroyed, annihilated, wiped out. Only the molten spirit, essential and everlasting substance remains at the bottom of this lake, purified and ready to be molded by God into new creations. See Rev. 21 : 8.

CHAPTER XXI.

1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

1. "A new heaven and a new earth," has, doubtless, a double meaning. First, it means that thought which comes most naturally to us. That the physical heaven and earth, which we perceive with our sense, is to pass away, for the redeemed at least. In this sense it may signify the destruction of our planet earth by fire, and the inhabiting of a new planet in our system, by the redeemed. And I am impressed with the thought that the spirit, beginning its creative work in the sun, is passing its inner and essential forms outward towards the periphery of the solar system. This would fulfill the Law. In other words, man is making a tour of the planets. Having his origin in the middle planet, according to the law, he falls towards the sun, by reason of his centrifugal beginning, and lodges in earth. Here the race is divided. Those persisting in the centrifugal control, at the end of their existence here are borne to Venus, the next planet towards the sun. After remaining there awhile they are carried to Mercury, and ultimately wind up in the sun itself, *a lake of fire.* While those of our race who accept the centripetal authority are, after their Millennium here, taken to Jupiter, thence to Saturn, and Neptune, and ultimately into the heaven. Ever being carried to grander and more beautiful surroundings, and into holier and better conditions.

Of one thing we are assured. The sins and evils of this present world shall not mar nor cloud the new earth. For this former earth "shall not be remembered, nor come into mind." Is. 65 : 17 ; 66 : 22.

2. But this "new heaven and a new earth," put in the singular number as it is, gives us another, a spiritual meaning. Heaven is the realm within us, where is the kingdom of God. Luke 17 : 21. Earth is the realm about us, and outside of ourselves; the conditions and circumstances of our environment. In this sense, it means to us the establishment of a new and higher order of things than what we now know. And this meaning is undoubtedly to be fulfilled, whether the first is or not. In this sense, also, it is applicable to the Millennium times as well as that of the new existence which is to follow. The Millennium is the future to which we look forward. The age that succeeds it does not so much interest us just now. And, since the Millennium is the shadow and promise of that still better world to follow, what is true of that world is true, so far as we can now receive it, of the Millennium itself. In this and the next chapter, therefore, we shall see the blessings of the Millennium on our own planet, a renewed earth, a restored garden of Eden.

2. And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

3. The new Jerusalem is the glorious and holy society of the Millennium. A very different city from Babylon type of our present social conditions.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

4. What a glorious condition of human society is this. Not upheld by the beast, but associated with God. As Adam in Eden, so we in this new and better Eden, shall have God to dwell among us. "There shall be no more death," may not be literally true of the Millennium time, while so of the after earth, yet the condition of Adam is probably restored. Adam was deathless so long as he did not eat of the tree of the knowledge of good and evil. Read a description of the conditions of this time in Isaiah 65: 17-25. This does not imply absolute freedom from death, or from sin. But the society of Jerusalem shall not know sorrow, and crying, "neither shall there be any more pain: for the former things are passed away."

5. "The tabernacle of God is with men." Doubtless this means the temple of God within you, for we are the temple of God if so be His spirit dwell in us. See 1 Cor. 3: 9-17; 6: 19-20; 2 Cor. 6: 16-18; Eph. 2: 19-22; Heb. 3: 6; 1 Pet. 2: 2-9. This also signifies the restoration of the temple at Jerusalem, the capital of the world; and of the new Israel, during the Millennium. This temple is described in considerable detail in Ezekiel, chapters 40 to 44 inclusive.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things: and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

6. All things are to be made new in this new condition which God is preparing for us. He declares that "It is done," which is an absolute assurance that "these words are true and faithful." The promise of inheriting all these things is to him that overcometh. The true Church, as we saw in the beginning of this revelation, is the

overcomer. "But the fearful and unbelieving," alas! they go down to a part in the second death.

THE NEW JERUSALEM.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breath and the height of it are equal.

17. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper: the second, sapphire; the third, a chalcedony; the fourth an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl: the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

7. We have here a beautiful description of that pure and lovable society which is to take the place of corrupt and worldly Babylon. In this society there is no need of a temple of wood or stone (v. 22), for God and the Lamb are enshrined in the hearts of each member of this social order. But this spiritually described society had surroundings and environments corresponding to their own state, and in keeping therewith. This phrase of the new Jerusalem—the visible and outward, is more especially pictured in Ezekiel.

8. Ezekiel describes, prophetically, the great capital city of the world; the earthly seat of Christ the Prince. It occupies the northern one-fifth of the oblation, which is to be given by the nation of Israel. Ez. 45; 6. The city proper is square, with suburbs about its four sides. Market gardens lie beyond the suburbs, to the east and west to supply the city. Ez. 48: 15-18. To the south lies a large portion assigned to the priests, and in the midst stands the Sanctuary facing the city. Still south lies an equal area for the use of the Levites. To east and west of the city, and of the portions of the priests and Levites, the territory belongs to the Prince. All may be properly considered a part of the great capital. No such glorious appointments and broad dimensions have ever been the happy lot of any city that has yet been built in the world. This city has walls of jasper with twelve gates, each one named after a tribe of Israel, and each gate a single pearl. Ez. 48: 30-35; Rev. 21: 12, 13, 21. Its foundations were of twelve jewels, while the spiritual foundation of its people were the twelve apostles. The city and its street was pure gold, like unto clear glass, shining, v. 18, 21. What are Rome, and London, and Paris, and New York, compared with this coming capital of the Millennium? Beyond the conception of man, rich and glorious, shall be the city where Messiah shall dwell, King of kings, in that day when all the earth shall know her sabbaths. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their honor and glory into it," v. 24. To this city the kings of the earth shall pay tribute. From it all the great reforms

and the proclamations of the King of all the earth (Zech. 14: 9), shall emanate. All the great highways shall lead up to it. All the skill, and wealth and love of earth shall shape her palaces, and make beautiful her gardens. The river of life has its fountain source in the palace of her king, and flows forth from the city eastward. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof," v. 23.

CHAPTER XXII.

THE TREE OF LIFE.

1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no more curse: but the throne of God and the Lamb shall be in it: and his servants shall serve him:

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy, still, and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

Read about the water of life in Ez. 47: 1-12; Zech. 14: 8; Joel 3: 18; John 4: 10, 14; 7: 37-39; Rev. 21: 6. And, also, about the tree of life in Gen. 2: 9; 3: 22; Prov. 3: 18; 11: 30; Rev. 2: 7.

1. This water of life is the one thing to be desired as a possession if we wish to live forever, and forever rejoice in the wonderful things God has made. This river of life is the crowning feature of the new Jerusalem, capital of the Millennium. But we do not have to wait even that short time to have this living water spring up a well of water within us. To have this living fountain within us is to be a tree of life. *This water of life is the Holy Spirit.* It flows forth from the central source—the throne of God—and gives vitality to every thing or being which surrounds that throne. This water fills the universe of living things, with throbbing breathing life. The Spirit flows forth from God towards the periphery, a mighty river animating all creation.

2. The trees of life are the living things in which the Spirit manifests itself. They grow upon the banks of the river, and live by drinking of its waters. Through their roots they suck up the liquid of life, and transforming it into sap send it throughout their being, adding growth, fruit and leaves. By this water, "clear as crystal," they live, and without it they die. The supply must be kept up or they perish. And this is true on every plane, material, physical, astral, vegetable, animal, human, or spiritual. In what manner, or by what principle, do living things draw the water of life to themselves?

3. The trees of life grow on either side of the river. Both sides are necessary to their being, growth and fruitage—*the male and the female.* These twain stand opposite each other, and by this opposite-ness all living things exist. The centrifugal in opposition to the centripetal created form and sustain it. By them the worlds, and all they contain, are upheld. As there could be no life without the spirit, water of life, there could be no living things without the male and female. This is the principle that draws the water of life into being. Not only are the male and female necessary for the propagation of their race, which is as the leaves which the trees cast off, and by which the nations are healed, and so continued whole; but the vigorous continuation of the life of each being depends upon this dual relation. A fact hidden from man for ages, but now revealed through Christ. Day by day the vegetable grows, the animal thrives, man lives in this present life, and the regenerated ascend to God, by and because of the reciprocal action of the male and female. It is the tree of life on every plane. 2 Tim. 1: 10; Eph. 3: 5, 9; Matt. 19: 4; Mark. 10: 6, 7; 1 Cor. 6: 15-17; Eph. 5: 31.

4. The male draws the centrifugal out of the river of life: the female, the centripetal; and each becomes a reservoir of its kind. Both kinds being necessary for a continuation of life in each being, that being must be supplied by the opposite sex with its part. Thus the life of each sex is drawn out of the river of life by the action of the other, and by such mutual pouring in and out of themselves are living things perpetuated. Zech. 4: 2, 3; 11-14; Rev. 11: 4. The male and female each lives by means of the other. And this principle of life is in operation on every plane. Moreover the abundance of life and the fulness of the manifestation of being, corresponds to the volume of exchange between the sexes. For, until the reservoir is emptied, it cannot be supplied with more from the river of life.

5. The tree of life yields her fruit every month, after the manner of the female, and it shall be for meat, v. 2, 14, 17; Ez. 47: 12. By the loving association of the male and female, a mutual exchange of the spiritual forces, of which each is the reservoir is made, and the fire of life is supplied with the needed fuel in each. The more the fuel supplied the bigger and brighter will be the flame. The fire of life is manifestation of being, the doings, work, action and living of each creature. By the fire or combustion of being, life is expressed. To have this loving and spiritual commerce, one sex with the other, is to eat of the fruit of the tree of life. *This fruit is the product of love, not passion, and imparts untold joy and glorious existence.*

6. Passion is an attribute of selfishness. In its inception it is a self desire, and in its fulfillment a self gratification. Its fruit is a physical contact. But love is wholly unselfish, seeks to give not get, to do good to the loved one, and its fruit is intellectual and spiritual communion. Passion is the fruit of the tree of the knowledge of good and evil. Love is the fruit of the tree of life. These trees stood next to each other in the midst of the garden of Eden—in the human form. Gen. 2 : 9; 3 : 2, 3; Rev. 2 : 7. The eating of the one brought possibly some pleasure, but surely physical death, and was forbidden to Adam. The fruit of the other perpetuates life and makes man live as long as he shall eat thereof. When Adam disobeyed God's command, and partook of the animal passion, a flaming sword shut off the way to the tree of life (Gen. 3 : 22-24) that the race of man might not eat of it, and continue to live for ever in lust. To partake of the physical, or tree of knowledge of good and evil, is to be cut off from the spiritual, the tree of life.

7. Jesus Christ was the second Adam. 1 Cor. 15 : 45-47. In Him the human race was again put on trial and gained a glorious victory. Study how Christ differed from Adam. In what did He succeed where Adam failed? What was His relationship with the opposite sex —woman? What did that woman receive who touched the hem of His garment? What significance had the cure of such a disease? Matt. 9 : 20-22; Mark 5 : 25-34; Luke 8 : 43-48; Lev. 15 : 25-33. What did Mary give to Jesus when she anointed His head and feet? Matt. 26: 6-13; Mark 14 : 3-9; Luke 7 : 36-50; Jno. 12 : 3-8; 11 : 2. Women ministered unto Jesus of their substance. Luke 8 : 1-3: Matt. 27 : 55, 56. It was to woman He first appeared after His resurrection. Matt. 28 : 1-10; Mark 16 : 9; Jno. 20 : 11-18. Between Jesus and woman was the strongest of reciprocal affection. He received their kisses. But, with the holiest thoughts of your being, remember, this affection was love, not passion, and yielded for them and for Him, also, fruit of the tree of life. This is significantly symbolized in His interview with the woman of Samaria. He gave to her the living water, but not until He had first drawn her attention to her husbands and, through them, finally fixed her love upon Himself, as the true husband of her soul. Jno. 4 : 5-26. And this yielded fruit which was meat for Him, as well as for her. Jno. 4 : 31-34.

8. But it must be observed that while life and vigor on every plane is the result of the male and female mutually supplying it out of the river of life, such life is not everlasting and eternal, on any plane, lower in the scale than that of soul. The supply on each plane is for the life of that plane, and for expression under those conditions. These expressions and conditions are but prophecies of the higher and heavenly ones, which await the soul in the home of the blessed. There *is* an everlasting and eternal life, and there are trees of life, that never fade nor pass away. This eternal life is had only through Christ Jesus, the Son of God. It is eternal because it becomes a fountain within man's own heart. The supply does not have to be sucked in from without, but "shall be in him a well of water springing up into everlasting life." Jno. 4 : 14.

9. In Jesus Christ, the Son of God, the way to the tree of life on the higher plane is opened to man—the plane of the regenerated, or heaven born. Jesus is the way, the truth and the life. Jno. 14: 6. The way by which the beast is overcome, and spiritual desires take the place of animal desires. The truth, by which the false teachings of the worldly minded are dispelled, and the knowledge of God comes to possess the soul. For to know God is eternal life. Jno. 17: 3. And the life eternal is *love*, love to God and love to our neighbor. Christ is the embodiment of this rejection of self, and of love and sacrifice for others. God is love and He cannot die. And whosoever is filled with the spirit of Love is filled with God, and *he* cannot die. Such a one is a tree of life having God and Christ within their own hearts, abiding in them; such must live forever. Jno. 14: 10, 17, 19, 20, 23; 1 Jno. 2: 24; Rev. 3: 20. All other things may perish but "thy years shall not fail." Heb. 1: 12.

10. On the plane of the regenerated, Jesus Christ is the husband and the church is the bride (Matt. 25: 1-13; 2 Cor. 11: 2; Eph. 5: 22-33; Rev. 19: 7-9; 21: 2, 9), and its members (1 Cor. 12: 12-31; 6: 15), both men and women, are, spiritually, female. To draw the centrifugal supply necessary for this divine life, we must have intercourse with the Son of God. Nor can this be wholly of our own seeking. We may attract him by doing those things which please Him, and seek Him in affection and love, even as in human life the wife does the husband; but He it is who gives us of Himself, and, in so doing, gives us eternal life. *For His gift is immortality.* They who continue to eat and drink of Christ (Jno. 6: 51-63), can never die, but live as long as life is.

11. No man or woman is pleased with a mate who receives their caress and love coldly; neither is Christ. That one who responds to the touch of Christ will be filled with the rapturous pleasure of His conscious presence. Now, no one need take alarm, because Christ must seek you. He has already come to the world to seek you. And is even now making love to you. He is a royal suitor, and has no peer. Don't miss your chance, but give Him your heart quickly. It will not do to trifle with Him. He loves you very dearly. You are not worthy of him, still He asks you to be His wife. Give Him your heart. He is jealous. Give Him *all* your heart, or He will have none of it. The King of the Universe will not share it with another. Be His wife and you are a queen indeed. His wedding gift is eternal life, and joy unspeakable.

12. Through Christ is discovered the long sought Eldorado, the fountain of perpetual youth. Each must discover it for himself. But I have sought here to place a guide board, pointing you to the Holy One, the spiritual Adam, the Pearl of Great Price, from whence this fountain gushes forth. This Pearl of Great Price can only be bought with the sale of all your possessions. Matt. 13: 45, 46. When you desire the priceless gift of the Holy Spirit—water of life—more than all else, and desire to have Jesus rule completely in your heart, then will the fountain of life burst forth in your heart, *and not until then.* But since its possession brings all else that is good, why cling to the perishable baubles and trinkets of the world's care.

13. I must press upon your mind that only he who has *repented*, that is, turned from the way of the natural, or fleshly man, can be saved. And that it is Jesus who saves, both from sin and death. His blood is the only thing that can wash your stain of sin away. And, it is to the saved, and to such alone, that it is given to eat of the immortal tree of life. For there is no other way to this tree of life, but through Christ Jesus. He alone can supply you with the water of eternal life. All others who, like Adam, attempt to eat of its fruit, will find that they have plucked instead from the tree of the knowledge of good and evil. And what was thought to be love will be found to be passion; and instead of life there shall be death; the mushroom will prove to be a toadstool. In outward appearance the two fruits somewhat resemble each other, and only the experience of the regenerated can discern between them. Neither is the river of life a stagnant pool, but a flowing stream. Your love must flow out to every one about you of whatever sex, condition or attitude, in charity, kindly service, and self-sacrifice; just as it did in Christ. You must be continually emptying to be filled.

14. The human life of Jesus the Christ, is the "street" of the river of life, along which you must travel, and where your tree of life must be planted to receive the living waters. The rich or poor, high or low, weak or strong, may enter this way. For *love* is the one thing required, and all can yield this, *if they will.* This is the straight road to heaven. Too few are the feet that have found it, but it is the King's highway, and royal in its appointments. It is paved with pure gold. Its guides are white winged angels. God lights it with His glory. And each one who travels it has the Son of God for his personal friend. In the midst of this street flow the waters of life, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will let him take the water of life freely," v. 17. Jno. 3: 5-8; Luke 11: 13.

THE END.

APPENDIX.

ORDER OF COMING EVENTS.

I.

A. D. 1897.—The beginning of the end. The fall of the Turkish power in Palestine. See comment 10, chapter 13. Preparation for Israel's return. See comments 12 and 14, chapter 12.

References: Matt. 24: 1-28; Mark. 13: 1-23; Luke 21: 1-24; Dan. 2: 27-45; 7: 1-8, 15-21; 8: 1-27; 11: 1-4, 45; 12: 6, 7; Rev. 6: 9-11; 11: 2, 3; chapters 12, 13, 17; 2 Thess. 2: 1-17.

II.

"Immediately after * * * shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24: 29. See comment 6, chapter 8. "Immediately"—does it mean a few days or a few years? The events are especially spiritual, although physical disturbances may be looked for.

References: Mark. 13: 24, 25; Luke 21: 25, 26; Acts 2: 19-21; Rev. 6: 12-14; 8: 12; Is. 13: 9-13; Ez. 32: 7-10; Joel. 2: 10, 29-31; 3: 14-16; Amos 5: 18-20; 8: 9.

III.

After a period of three and one half years, in which the Church is inactive (Rev. 11: 8-12), there shall appear "the sign of the Son of Man," "the first resurrection," and the ascension of the Church. God's people are called out of Babylon.

References: Matt. 24: 30-31; Mark 13: 26, 27; Luke 21: 27, 28; Dan. 12: 2, 3; 1 Cor. 15: 12-58; 1 Thess. 4: 15-17; Rev. 1: 7; 11: 2-12; 18: 4; 20: 6.

IV.

The resurrection is followed, *in heaven*, by the marriage of the Lamb.

References: Rev. 19: 5-9; 21: 2, 9; Matt. 22: 2; 25: 1-13; 2 Cor. 11: 2; Eph. 5: 32.

V.

Ending A. D. 1927.—*The Fall of Babylon.* See comments on chapters 17 and 18. The very great earthquake. The fall of society as now constituted. See comment 6 of chapter 6. Also see Rev. 6 : 12, 15-17 ; 11 : 13, 14 ; Dan. 12 : 1 ; Matt. 24 : 38-41 ; Luke 21 : 34-36. The battle of Armageddon, and destruction of the beast and false prophet. The great hail. See comments 11, 13, 16 and 17 of chapter 16.

References : Rev. 8 : 7 ; 16 : 12-16 ; 19 : 11-21 ; Ezekiel, chapters 38 and 39 ; Dan. 12 : 1, 11 ; Zech. 14 : 12, 13 ; Is. 29 : 6 ; 30 : 30 ; 65 : 15-19.

VI.

The coming of the Son of Man—Messiah, and King of the earth.

References : Matt. 24 : 44 ; Mark 13 : 35.

The seventh seal opened. Rev. 8 : 1-5. The sounding of the seventh trumpet. Rev. 11 : 15-18. The seventh plague poured out. Rev. 16 : 17-21.

VII.

A. D. 1972.—The beginning of the Millennium.

References : Dan. 12 : 12, 13 ; Zech. 14 : 16-21 ; Rev. 20 : 4 ; 21 : 1-27 ; 22 : 1, etc.

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